SIVANANDA ASHRAM DAILY PRAYERS

Transliteration
with
English Translation

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DAILY PRAYERS

[Transliteration and English Translation]

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TRANSLITERATION AND ENGLISH TRANSLATION

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PUBLISHERS' NOTE

This volume is meant primarily to respond to a request made by many International visitors to Sivananda Ashram, who are unfamiliar with the Sanskrit language, but who wish to participate meaningfully in the morning and evening recitations of the Mantras herein. Our intent, therefore, is not a scholarly-perfect transliteration, but rather one intended for ease in sight-reading by our International guests. We believe that, with practice, the ear will pick up the nuances of intonation and pronunciation.

—THE DIVINE LIFE SOCIETY

Sri Buddha Purnima
May 23, 2005

DEDICATION

In loving memory of Dr. (Mrs.) Sita Nambiar Mataji (retired Principal of the Daulatram College in Delhi), a life-long disciple of Sri Gurudev and a beloved Professor at the Sivananda Ashram Yoga Vedanta Forest Academy. Dr. Sita Mataji was a great help in bringing out this Book for the international devotees and a dear friend to all who knew her.

INVOCATION

Homage unto the Divine, the all-pervading Ancient One beyond time and space, eternal and infinite, the source and origin of countless millions and billions of universes, *anantakoti brahmanda*. Homage unto that divine, universal Spirit that is at the back of and beyond all religions; that existed when no religions existed, no scriptures had come into being, no prophet had appeared on earth because there was no earth, there was no creation, all was unmanifest, uncreated. To that Ancient Spirit our reverential homage.

Adorations and devotion to the spiritual presence of Sat-Gurudev Sri Swami Sivanandaji Maharaj who is the link between us and that Ancient Spirit, attaining which one goes beyond sorrow and enters into a state of immortality, a state of Divine-consciousness. In this modern age, Gurudev appeared as a voice from the Eternal, a call from the Immortal. He came as a force to turn the attention of the human earth-pilgrim towards his divine destiny and his divine abode. He came to call, awaken, arouse and direct us towards the fulfillment of our life's divine destiny. And he is still doing it. His spiritual presence is an awakening call, a perennial inspiration and a powerful impetus to the life spiritual. His spiritual instructions form for us a light upon the path.

May God bless you all! May the Supreme, which is the greatest beauty of beauties, the supreme value, the one absolute Reality, ever shine before you, not only as

your ultimate goal, but even as your immediate goal! Live in that Presence. May the spiritual presence of beloved and worshipful Gurudev, that shines here as the silent light, ever inspire you to keep on towards this great attainment! May your indwelling Reality ever draw you towards that supreme achievement! May your own love for it, your intense aspiration for it, be the power that takes you onward and upward day after day! God bless you!

Swami Chidananda
(President, The Divine Life Society)

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SIVANANDA ASHRAM DAILY PRAYERS

MANTRAS WITH ENGLISH TRANSLATION

PART ONE

EARLY MORNING MEDITATION

JAYA GANESHA

Jaya ganesha jaya ganesha
Jaya ganesha pahimam
Sri ganesha sri ganesha
Sri ganesha rakshamam.

Sharavanabhava sharavanabhava
Sharavanabhava pahimam
Kartikeya kartikeya
Kartikeya rakshamam.

Jaya sarasvati jaya sarasvati
Jaya sarasvati pahimam
Sri sarasvati sri sarasvati
Sri sarasvati rakshamam.

Jaya guru shiva guru hari guru ram
Jagadguru paramguru sadguru shyam.

Om adi guru advaita guru ananda guru om
Chidguru chidghanaguru chinmayaguru om.

Hare rama hare rama
Rama rama hare hare
Hare krishna hare krishna
Krishna krishna hare hare.

Namah shivaya namah shivaya namah shivaya
Namah shivaya namah shivaya namah shivaya

Om namo narayanaya om namo narayanaya
Om namo narayanaya om namo narayanaya

Om namo bhagavate vasudevaya
Om namo bhagavate ramachandraya

Anjaneya anjaneya anjaneya pahimam
Hanumanta hanumanta hanumanta rakshamam

Dattatreya dattatreya dattatreya pahimam
Dattaguru dattaguru dattaguru rakshamam

Shankaracharya shankaracharya
Shankaracharya pahimam
Bhagavatpada bhagavatpada
Bhagavatpada rakshamam.

Satguru deva satguru deva
Satguru deva pahimam
Sivananda sivananda
Sivananda rakshamam

Gangarani gangarani gangarani pahimam
Bhagirathi bhagirathi bhagirathi rakshamam

Om shakti om shakti om shakti pahimam
Brahma shakti vishnu shakti
Shiva shakti rakshamam

Om adi shakti maha shakti para shakti pahimam
Iccha shakti kriya shakti jnana shakti rakshamam

Rajarajeshvari rajarajeshvari
Rajarajeshavari pahimam
Tripurasundari tripurasundari
Tripurasundari rakshamam

Om Tat Sat Om Tat Sat Om Tat Sat Om
Om Shantih Om Shantih Om Shantih Om

Note: This invocation to the Divine in Its various aspects as God, Guru and Divine Power glorifies the Divine and beseeches Its protection (Raksha Mam). It begins with the elephant-headed god, Ganesha, who is the eldest son of Lord Siva. Ganesha is the remover of all obstacles and the Lord of power and wisdom.

GURU STOTRAM

1. **Brahmanandam parama sukhadam**
kevalam jnana murtim
Dwandwa ateetam gagana sadrisham
tattwam asyadi lakshyam;
Ekam nityam vimalam achalam
sarvadhee sakshi bhootham
Bhava ateetam triguna rahitam
sadgurum tam namami.

I prostrate to that Satguru, the Brahman, who is bliss, who is the giver of supreme happiness, who is absolute knowledge, who is beyond the pairs of opposites, who is vast like the ether, who is attained through assertions like "Tat Twam Asi", who is one, eternal, pure and changeless, the witness of the mind; who transcends all change and modifications, who is devoid of the three modes (of Prakriti).

2. **Gurur brahma gurur vishnur**
gurur devo maheshvarah;
Guruh sakshath param brahma
tasmai shree gurave namah.

I prostrate to that Sri Guru, who is himself Brahma, Vishnu and God Maheshwara, and who is verily the Supreme Absolute Itself.

3. **Ajnana timirandhasya**
jnana-anjana shalakaya;

Chakshur unmeelitam yena
tasmai shree gurave namah.

I prostrate to that Sri Guru, who has opened with the collyrium stick of divine knowledge, the eyes of him who was rendered blind by the darkness of ignorance.

4. **Dhyana moolam guror murtih**
Pooja moolam guroh padam;
Mantra moolam guror vakyam
Moksha moolam guroh kripa.

The form of the Guru is the basis of meditation, the feet of the Guru are the basis of worship, the words of the Guru are the basis of Mantra,the Grace of the Guru is the basis of liberation.

5. **Om namah Sivanandaya gurave**
satchidananda moortaye;
Nish prapan-chaya shantaya
nira-lambaya tejase.

Om. Prostration to the Guru, who is Siva (bliss and auspiciousness), who is the embodiment of Existence-Knowlege-Bliss, who is beyond world-consciousness, who is peaceful, without any support and self-effulgent.

6. **Nitya-shuddham nirabhasam**
nirakaram niranjanam;
Nitya-bodham Chidanandam
gurum brahma namamy-aham.

I prostrate to the Guru, the pure eternal Brahman, free from reflection, beyond all names and forms, taintless, ever awake as Pure Consciousness and Everlasting Bliss.

SHANTI MANTRAS

[PEACE CHANTS]

1. **Om sham no mitrah sham varunah**
   Sam no bhavat-varyama
   Sam na indro brihaspatih
   Sam no vishnur urukramah
   Namo brahmane namaste vayo
   Twameva pratyak-sham brahmasi
   Twam eva pratyak-sham brahma vadishyami
   Ritam vadishyami satyam vadishyami
   Tanmam avatu tad vaktaram avatu
   Avatu mam avatu vaktaram
   Om Shantih Shantih Shantih.

Om. May the God of the day and the God of the night, the God of sight, the God of strength, the God of intellect and the all-pervading God be propitious to us. Prostrations to the Brahman. Prostrations to thee, O Vayu. Thou indeed art the visible Brahman. I shall proclaim Thee visible Brahman. I shall call Thee the Just and the True. May He protect me. May He protect the teacher. Om Peace, Peace, Peace.(Varuna, Aryama, Indra, Brihaspati and Vishnu are special divinities in the celestial hierarchy.)

2. **Om saha na vavatu**
   Saha nau bhunaktu

Saha veeryam karava vahai
Tejasvi nav adheetam astu
Ma vidvisha vahai
Om Shantih Shantih Shantih.

Om. May He protect us both (the teacher and the taught) by revealing Knowledge. May He protect us both (by vouchsafing the results of Knowledge). May we attain vigour together. Let what we study be invigorating. May we never quarrel with each other. Om Peace, Peace, Peace.

3. **Om yas chandasam rishabho viswa roopah**
Chhand dobhyo adhy amritat sam babhoova
Sa mendro medhaya sprinotu
Amritasya deva dharano bhooya asam
Sareeram me vichar shanam
Jihwa me madhu mat tama
Karna bhyam bhoori visruvam
Brahmanah kososi medhaya apihitah
Srutam me gopaya
Om Shantih Shantih Shantih.

Om. May He, the Lord of all, pre-eminent among the Vedas and superior to the nectar contained in them, bless me with wisdom. May I be adorned with knowledge of Brahman that leads to Immortality. May my body become strong and vigorous (for practising meditation on Brahman). May my tongue always utter delightful words. May I hear a lot with my ears. Thou art the scabbard of Brahman hidden by worldly taints (and not revealed by puny intellects). May I never forget that which I have learnt. Om Peace, Peace, Peace.

4. **Om aham vrik-shasya reriva**
Keertih prishtham gireriva
Ordhwa pavitro vajineeva swamritam asmi
Dravinam savar-chasam
Sumedha amritok-shitah
Iti trishankor-veda anu-vachanam
Om Shantih Shantih Shantih.

Om. I am the destroyer of the tree (of Samsara). My reputation is as high as the top of the hill. I am, in essence, as pure as the Sun. I am the highest treasure. I am All-wise, Immortal and Indestructible. This is Trisanku's realization. Om Peace, Peace, Peace.

5. **Om poornam adah poornam idam**
Poornat poornam udachyate
Poornasya poornam adaya
Poornam eva avashish-yate
Om Shantih Shantih Shantih.

Om. That is Infinite. This is Infinite. From the Infinite, the Infinite becomes manifest. From the Infinite when the Infinite is negated, what remains is again the Infinite. Om Peace, Peace, Peace

6. **Om apya-yantu mama angani**
Vak pranas chakshuh shrotram
Atho balam indriyani cha sarvani
Sarvam brahma-upanishadam
Maham brahma nira kuryam
Ma ma brahma nira-karot
Anira-karanam astu
Anira-karanam me astu

Tadat-mani nirate
Ya upanishatsu dharmah
Te mayi santu te mayi santu
Om Shantih Shantih Shantih.

Om. May my limbs, speech, Prana, etc, ear and power of all my senses grow vigorous. Everything is the Brahman of the Upanishads. May I never deny the Brahman. May the Brahman never desert me. Let that relationship endure. Let the virtues recited in the Upanishads be rooted in me. May they repose in me. Om Peace, Peace, Peace.

7. **Om vang me manasi pra-tish-thita**
Mano me vachi pra-tish-thitam
Avira aveerma edhi
Vedasya ma aneesthah
Shrutam me ma prahaseeh
Anena adheetena
Aho ratran sanda dhami
Ritam vadishyami
Satyam vadishyami
Tan mama-avatu tad vaktaram avatu
Avatu mam avatu vaktaram
avatu vaktaram
Om Shantih Shantih Shantih.

Om. Let my speech be rooted in my mind. Let my mind be rooted in my speech. Let Brahman reveal Himself to me. Let my mind and speech enable me to grasp the Truth of the Vedas. Let not what I hear forsake me. Let both day and night be continuously spent by me in study. I think Truth. I speak Truth. May that Truth protect me. May

that Truth protect the teacher. Protect me. Protect the teacher. Om Peace, Peace, Peace.

8. **Om bhadram no api vataya manah**
   Om Shantih Shantih Shantih.

Om (Salutations). May my mind, and all these (body, Indriyas, Pranas, etc.) be good and well. Om Peace, Peace, Peace.

9. **Om bhadram karnebhih shrunu yama devah**
   Bhadram pasyema akshabhir yajatrah
   Sthirair angais tushtuvam sas tanoobhih
   Vyashema devahitam yad ayuh
   Swasti na indro vriddha shravah
   Swasti nah poosha viswa vedah
   Swasti nas tarkshyo arishta nemih
   Swasti no brihaspatir dadhatu
   Om Shantih Shantih Shantih.

Om. O Worshipful ones, may our ears hear what is auspicious. May we see what is auspicious. May we sing your praise, live our allotted span of life in perfect health and strengh. May Indra, who is extolled in the scriptures; Pushan, the all-knowing; Tarkshya, who saves from all harm; and Brihaspati who protects our spiritual lustre, vouchsafe success in our study of the scriptures and the practice of the truths contained therein. Om Peace, Peace, Peace.

10. **Om yo brahmanam vidadhati poorvam**
    Yo vai vedams-cha prahinoti tasmai
    Tam ha devam atma buddhi prakasam

Mumukshur vai saranam aham prapadye
Om Shantih Shantih Shantih.

Om. He who created this universe in the beginning and He whom the Vedas gloriously praise and sing about, in Him I take refuge in firm faith and belief that my intellect may shine with knowledge of Brahman. Om Peace, Peace, Peace.

MORNING HYMNS

1. **Pratah smarami hridi samsphura**
datma-tatwam
Sat chit sukham parama hamsa gatim turiyam
Yat swapna jagara sushuptimavaiti nityam
Tadbrahma nis-kala-maham
na cha bhuta sangha.

At dawn I meditate in my heart on the effulgent Atman that is Existence-Knowledge-Bliss-Absolute, the Supreme Goal of the great sages. I am that indivisible Brahman beyond the state of waking, dream and deep sleep; and not an assembly of material elements.

2. **Pratar bhajami manasa vachasam agamyam**
Vacho vibhanti nikhila yad anu-grahena
Yan neti neti vachanaih nigama avochuh
Tam deva devam ajam achyutam ahuragryam.

At dawn I worship the Supreme Divine Reality Which is beyond the reach of mind and speech; by Whose grace speech itself becomes manifest; Whom the scriptures indicate negatively as 'not this, not this', Whom the sages describe as the unborn, unchanging God of gods, and the Eternal Origin of everything.

3. **Pratar namami tamasah param arkavarnam**
Purnam sanatana padam
purushottam-akhyam

Yasmin idam jagad asesham
asesha murtau
Rajvam bhujangama iva
prati-bha-sitam vai.

At dawn I salute the Supreme Effulgent Being beyond all darkness, the infinite eternal Reality on Whom all the universe and all beings are superimposed as a snake on a rope.

Shloka trayam idam punyam
lokatraya vibhushanam
Pratah kaley pathet yastu
sa gacchet paramam padam.

One who recites these sacred verses, which are the ornaments of the three worlds, in the early morning, shall reach the supreme state.

OM OM OM

SILENT MEDITATION

OM OM OM

POST MEDITATION HYMNS

1. **Namostvanantaya sahasra moortaye**
   Sahasra pada akshi shiroru bahave
   Sahasra namne purushaya shashvate
   Sahasrakoti yuga dharine namah

Salutations to the Eternal Purusha who has innumerable names and forms, feet, eyes, heads and hands and who is eternal and ageless. Salutations again to that infinite Divine Reality.

2. **Tvameva mata cha pita tvameva**
   Tvameva bandhuscha sakha tvameva
   Tvameva vidya dravinam tvameva
   Tvameva sarvam mama devadeva.

Thou art my mother, Thou art my father, Thou art my friend, and companion, Thou art my knowledge, Thou art my wealth, Thou art my all-in-all, O God of Gods.

MORNING TALK

CONCLUDING PRAYER

1. **Om tryambakam yajamahe**
   Sugandhim pushti vard-dhanam
   Urvar-ukam iva bandhanan
   Mrityor mukshiya ma amritat. [x3]

We worship the Three-Eyed One (Lord Siva), who is fragrant and who nourishes well all beings. May He liberate us from death for the sake of immortality, even as the cucumber is severed from its bondage (to the creeper)!

2. **Om sarvesham swasti bhavatu**
   Sarvesham shantir bhavatu
   Sarvesham poornam bhavatu
   Sarvesham mangalam bhavatu

May Auspiciousness be unto all; may Peace be unto all; may Fullness (Wholeness) be unto all; may Prosperity be unto all.

3. **Sarve bhavantu sukhinah**
   Sarve santu niramayah
   Sarve bhadrani pashyantu
   Ma kaschid duhkha bhag bhavet.

May all be happy; may all be free from disabilities; may all behold what is auspicious; may none suffer from sorrow.

4. **Om. Asato ma sat gamaya**
Tamaso ma jyotir gamaya
Mrityor ma amritam gamaya.

Lead us from the unreal to the Real;
Lead us from darkness to Light;
Lead us from mortality to Immortality.

5. **Om poornam adah poornam idam**
Poornat poornam udachyate
Poornasya poornam adaya
Poornam eva avasish-yate
Om Shantih Shantih Shantih.

Om. That is Infinite. This is Infinite. From the Infinite, the Infinite becomes manifest. From the Infinite when the Infinite is negated, what remains is again the Infinite. OM Peace, Peace, Peace.

6. **Kayena vacha manas-endriyair va**
Buddhi atmanava prakriteh svabhavat
Karomi yadyat sakalam parasmai
Narayanayeti samarpayami.

Whatever I do with my body, speech, mind and senses; by my intellect, self or nature, all these I offer unto the Supreme Lord Narayana.

7. **Satchidananda Bhagavan Ki Jai**
(Deity of the Day) Ki Jai)
Viswanatha Bhagavan Ki Jai
Shankaracharya Bhagavan Ki Jai
Satguru Sivananda Maharaj Ki Jai
Divya Nama Bhagavan Ki Jai

Sarva Santana Ki Jai
Sanatana Dharma Ki Jai
Sarva Dharma Ki Jai
Ganga Mayya Ki Jai
Namah Parvati Patay Hara Hara Mahadev.

Glory to the Supreme Lord
Glory to the Deity specially worshipped this day
Glory to the Lord of the Universe
Glory to Lord Shankaracharya
Glory to Satguru Swami Sivananda Maharaj.
Glory to the Divine Name
Glory to all Saints
Glory to the Eternal Religion
Glory to all Religions
Glory to Mother Ganga
Salutations to Mother Parvati and Lord Siva.

DEEPENING YOUR MEDITATION

Sri Swami Chidananda

"God is here, now." This truth has been declared to us in many scriptures. We have all heard that God is omnipresent and all-pervading. If he is infinite, without limits and without bounds, then he has to be everywhere. He must be present here. He must be present now.

This truth that has been declared to us is the first thing which you have to invoke when you sit for meditation. When you go to your meditation room, close the door, light some incense or a candle, and chant Om. Then first and foremost, you have to reject the presence of all other things. Nothing exists. There is nothing. Drop all thoughts of everything. You must think, act and affirm that "God is here now! I am before Him. We two are here together. Nothing else exists but the fact that I am here and God is here. Oh Lord, may I meditate upon Thee. Reveal Thyself to me. Make me feel Thy presence. Absorb me in Thee. May I be filled with Thee. God is here. God is now, and that alone is the fact. There is nothing else."

Hold on to this truth and abide in Him. Feel there is just this One Thing and nothing else. "This is the only truth. I and God before me, radiantly divine, gracious, full of light, all-beautiful, showering compassion, grace and light upon me, enfolding me in His love. I am at His feet, His child, His servant. He is my all-in-all."

Thus the communion must be established upon the basis of this great truth. Then you can proceed with a real sense of belonging to Him in a tangible relationship. "He is to me my all-in-all, my most precious treasure, my greatest wealth. He is my support, the life of my life."

Any distracting thought which seeks to drive away God-thought should be instantaneously exploded as a myth, as non-existent, as nothing, as worthless, as a figment of imagination only. Do not give it credence at all, for God is the one true fact. He exists. He is the Reality.

In this way, your meditation should be built around this powerful fact of God's here and now presence. There is no time; eternity is present. There is no space; infinity is present. There are no many; God alone is here and I am blessed to commune with Him. In this way, raise your consciousness into a different dimension where nothing else exists except God and God alone.

Thus, you see that this metaphysical concept of God's omnipresence is not merely a matter of believing and having faith, but it is a real necessity for the practice of communing with God in meditation, for bringing into your consciousness a greater sense of the Reality of the Supreme Being. It is, therefore, of great importance that you affirm this truth when you sit for daily meditation, making it the basis of feeling the presence of God, and for directing and focusing your mind upon Him.

Then you will find that the power of other things to distract you lessens and the power of God to hold your attention and to completely absorb you and to powerfully draw you near Him is heightened. You become more conscious of God and less conscious of anything else. This is as it should be.

I, therefore, recommend to you this approach. Start your meditation after sitting in your seat and lighting incense, by powerfully affirming this great truth that "God is here, God is now. God is here now. Let me become totally absorbed in Thee and centered upon Thy presence here and now."

God bless you!

A GUIDED MEDITATION

Sri Swami Chidananda

Beloved immortal Atman, blessed children of the Divine, let us now meditate upon the Divine Reality. Let us meditate upon that Cosmic Reality which is the source and origin of your being, upon the Cosmic Spirit which is the invisible support of your present existence, upon that supreme, eternal, universal Essence which is your ultimate goal. Let us meditate upon that Great Bliss, which is the perennial source of all joy and happiness, which is of the nature of pure wisdom consciousness, which is beyond all realities that go to make up this external universe, which is vast and expansive as the ether of space, and which is indicated as the supreme goal by all scriptures.

Let us meditate upon that one, non-dual Reality that is permanent, spotless and pure, infinite and ever stable, unshakable and unchanging, and which is the silent witnessing consciousness behind and beyond your mind and intellect. Upon this indwelling Reality which is the Light shining at the very center of your being and which is of the nature of absolute existence, consciousness absolute and bliss absolute, which is the great peace, which is the stupendous silence, which alone is the one and only ultimate Reality. May we enter into that stupendous silence. May we abide in that profound peace.

Compose your self. Sit at ease. Assume your meditating posture. Keep your back straight. Hold your body perfectly motionless and steady. Be motionless and steady, but also be totally relaxed. Relax the top of your head; let there be no tension or anxiety. Let there be no distraction of external thoughts. Let the mind be calm and the brain be cool. Feel a coolness in the region of your brain. Bring your mind to focus.

Relax your entire face. Relax all the muscles of your face. Relax your forehead and the temples. Relax the muscles all around your eyes. Let the eyelids close gently like petals of a flower, resting lightly upon your eyes. Relax the muscles around your cheekbones and the muscles around your nose and mouth. Relax your chin and your throat. Relax all the muscles of your neck and shoulders. Feel the sense of relaxation and restfulness descending down your arms. Relax your shoulder joints and your upper arms. Relax your elbow joints and your forearm, your wrists and the palms of your hand, and all your ten fingers. Let your hands rest lightly locked together.

Relax your chest and your abdomen. Relax your upper back as well as the center of your backbone. Relax your lower back as well as the lower abdomen. Breathe lightly and naturally and normally. Relax the entire lower part of your body, the waist as well as the hips, the thighs and the knee joints. Relax your calf muscles and the legs, the ankle joints as well as the entire foot. Feel the relaxation and restfulness enveloping your ten toes. Feel total relaxation. Feel every cell of your body at perfect rest and entirely relaxed.

Feel now that you are in the center of a vast, cosmic ocean of peace and light.

Everywhere all around you peace and a diffused luminosity pervades and prevails. As far as your mental vision can reach, this ocean of light and peace extends. This ocean of light and peace extends in all directions. You are as a drop in that ocean. Forget your body and rise beyond it. Feel you are a ray of light. Feel you are the very essence of peace. Feel yourself part and parcel of this vast ocean of light and peace. Let go of yourself and merge in that ocean. Now peace alone prevails. You enter into that stupendous ocean of silence. This is the Great Reality 'OM'. This is your eternal abode.

(Now, for the duration of the meditation, Swamiji chants very softly and gently OM OM OM.)

May auspiciousness and blessedness be unto all beings. Beloved seekers and sadhaks, meditation is possible only in a quiet mind. Therefore, at all times, maintain a quiet mind within. Do not be affected by passing things and events and occurrences outside. Do not allow yourself to be agitated and distressed. Despite the conditions of world events and situations, you have to be centered in the eternal calm within. By thus centering yourself in the eternal calm within, you will be able to contribute to the peace outside. By allowing yourself to be agitated and distressed, you will not be able to bring any change in the situation outside.

Therefore, ever abide in the peace of God. Center yourself in the divine within. Ever be established in an inner peace that you may be able to radiate it and share it with all. Cultivate this peace through daily meditation. And for this purpose, ever maintain a quiet mind. Do not react sharply to outside events, even when you are confronted by the most vexing of situations. Say to yourself, "I am peace. Peace be unto all. Om Peace, Om Peace, Om

Peace." This way, you will be able to change the situation outside.

Center yourself in the light. Feel yourself surrounded by light. Feel yourself infilled by that light. Feel yourself ever in tune with the all-pervading cosmic light. If and when you encounter a negative personality, invoke that divine light within the inner center of your being. From your heart center, let a ray of light emerge. Let that light reach out to that negative personality. Feel this happening invisibly in the spiritual plane, and you will find that there is a change in the person confronting you. Therefore, live in the light. Live in this inner peace. Abide in that profound peace. If you want peace, abide in the God within. Learn to dwell in the heart of God. The heart of God pervades and envelops the entire cosmos. When you abide in God, nothing can touch you or affect you. Abiding in the spiritual heart of God, be free from all fear and worry. Be serene. Rejoice in this divine abidance. This is the secret of peace and joy. Cultivate this abidance through daily meditation.

Meditation is possible only in a quiet mind. Therefore, cultivate a quiet mind. Develop a psychological inner restfulness. Do not think that you will be able to find peace in the mind. In the mind, you cannot find peace. But there is peace beyond the mind. It is ever-present peace. Find that peace in spite of the mind. This is possible through daily meditation. Cultivate quietness of mind at all times. In all places, under all circumstances, be serene. Abide in that inner peace within, which is your very innermost self. Unfold the inner self through daily meditation. Cultivate a quiet mind.

Peace be unto all beings in the universe. Peace be unto you all. God bless you. Good morning to you and have a nice day. OM Shantih, Shantih, Shantih.

PEACE BE UNTO ALL

Sri Swami Chidananda

Blessed Immortal Atman! Beloved devotees of the Lord! Let us join together and pray for the unfolding of peace in the hearts and minds of people all over the world - in India, in nearby countries, in all countries. May people all over the world have peaceful thoughts, may they have peaceful feelings towards others and, as a consequence, may they act peacefully towards each other and towards all beings.

The peace of the Supreme Being is within every human individual. This peace that passeth understanding, this peace that is supreme, higher than which there is nothing, is the truth about your inner Self. It is the one real thing within amidst a thousand miscellaneous thoughts that are allowed to flit and fill the mind, to agitate and disperse the mind. These fragmentary and fleeting thoughts have no reality. They are temporary and momentary appearances of the antahkarana (of the mind) in its different modes. It is its nature to put on innumerable appearances. And it is constantly generating what are known as vrittis or thought-waves.

But the wise person who wishes to establish peace in the mind creates centers which he can adhere to and abide in; and one such center is the peace within. People call it variously. In the Islamic tradition it is called the Light of Allah or the Radiance of Allah. Christian mystics refer to it as the Kingdom of God within or the Kingdom of Heaven

within. And in the Vedic tradition of the Hindus, it is referred to in all these ways and many others as well: "That Light of lights abides in the hearts of all". They also say, "One Divinity indwells in the hearts of all beings" and "God dwells in the hearts of all beings."

In these various ways, and many more ways as well, they bring out this great wonderful truth that divine peace ever abides in you as your permanent inner background, as your real state. That divine principle or essence that ever dwells within you as peace, joy, perfection, great silence, is ultimately the source of your being. You are a little part of it. It is your origin, source, stay, support, your eternal ground and your pristine home. That peace is, therefore, the one reality within you which ever abides and never diminishes. It is always available, it is your birthright, and greater than that, there is no other thing - this profound, perennial peace. It is here, now and it is for all times. It is beyond time, this peace which is your truth. You are that peace if you establish your identity with it instead of with the numerous other fancies and thoughts that come into your mind. Be as you are.

It being a fact that the world is plunged in violence, hatred, destruction, clashes and conflicts, and negative relationships of enmity, how do we understand the prevalence of such conditions in the light of this great truth? It is obvious that human beings have turned away or rejected this inner peace, or are ignorant of it, or have neglected it due to being fascinated by other things. The external world of appearance has a reality, but the peace within is the greater reality. As long as we give value to the external world of appearance and individually as well as collectively opt for the lesser reality instead of the greater reality, we deprive ourselves of this peace. Due to this

wrong behavior of the mind we say, "I have no peace; where is that peace?"

Happiness cannot be had from temporary, limited, finite objects, limited by time and space. We have neglected the greatest treasure that is within; we have turned away from it. Once again, if we shall but proclaim this great truth and determine to abide in that peace, be fully filled with that peace, and express that peace every day in our thought, word and deed, then the realm of outer actions can undergo a change.

For anything and everything that is happening is the outward expression of the inner condition of the human mind and heart, which are the source of all actions. Actions are but the manifestation of what we think, feel, desire and determine. The seed, the source, the origin of all human life, actions, behavior, and their inevitable results, are in the human mind. And if the human mind is aware of the divinity within and tries to turn to that side and absorb that divinity, that peace, that compassion, that kindness, that goodness, that balance, that auspiciousness, that light, which is God, then one is able to convey it to others, transmit it to others. And this is not a task which only some great mystics did, but it is the birthright of every human individual, for within you is that peace.

To share it in a collective way becomes a privilege of all good-thinking, spiritual people who identify themselves with all humanity, not with only a section of mankind. It is the duty of all such noble, generous-hearted, spiritually inclined people to try their best to pray for the peace of the whole world, to pray for peace within the hearts and minds of all human beings, for this holds the key to the

manifestation of human nature and activity on the outward plane of vyavahara, this relative world outside.

May you, therefore, each day during this calm morning hour, have at least a minute of prayer for the peace of all human individuals throughout the world, for the peace of the entire global human family. May they feel peace, may they live in peace, may they think in peace, may they talk in peace, may they act in peace, may they desire only peace, and may they, by their very life, bring about the peace that has been lost and has plunged humankind into great distress. Not knowing where to find peace, man has tried to find it in pacts and treaties and summit meetings. It will never come as long as the real key to peace is not recognized and is not availed of.

It is the duty and privilege of each and every spiritual person to be a living and moving center of that profound divine peace, which is the substratum or the innermost support, ever there in all its fullness, in all its depth and perennial nature, inexhaustible, profound, unfathomable peace, ever-present within each one of you as your inner reality, never absent, ever available. Ponder well these truths and be benefited. Be centered always in this inner peace. Let profound peace be your keynote. God bless you!

OM Shantih Shantih Shantih

PART TWO

EVENING SATSANG

JAY GANESHA

(PLEASE SEE PART ONE)

OPENING HYMNS

1. **Gajananam bhuta ganadhi sevitam**
   Kapitha jambu phala sara bhakshanam
   Uma sutam shoka vinasha karakam
   Namami vighneshwara pada pankajam.

I prostrate at the lotus feet of Lord Vighneswara, the elephant-headed one, who is served by the spirits and servants (of Lord Siva), who relishes the essence of the kapitha and jambu fruits, who is the son of Uma, and the destroyer of all sorrow.

2. **Mangalam bhagavan vishnu**
   Mangalam garuda dhwaja
   Mangalam pundarika aksha
   Mangalayatano harih.

May all auspiciousness be unto Lord Vishnu. May all auspiciousness be unto Garuda (the eagle, king of birds) who rides upon the flagstaff of the Lord. May all auspiciousness be unto the Lord with lotus-like eyes. That Lord Hari is (the seat of) all auspiciousness.

GURU STOTRAS

1. **Brahmanandam parama sukhadam**
   kevalam jnana-murtim
   Dwandwa ateetam gagana sadrisham
   tattwam asyadi lakshyam
   Ekam nityam vimalam achalam
   sarvadhee sakshi bhootham
   Bhava teetam triguna rahitam
   Satgurum tam namami.

I prostrate to that Satguru, the Brahman, who is bliss, who is the giver of supreme happiness, who is absolute knowledge, who is beyond the pairs of opposites, who is vast like the ether, who is attained through assertions like "Tat Twam Asi"(That thou art), who is one, eternal and changeless, the witness of the mind; who transcends all change and modifications, who is devoid of the three modes (of Prakriti).

2. **Gurur brahma gurur vishnur**
   gurur devo maheshvarah;
   Guruh sakshat parambrahma
   tasmai shree gurave namah.

I prostrate to that Sri Guru, who is himself Brahma, Vishnu and God Maheshwara, and who is verily the Supreme Absolute Itself.

3. **Ajnana timira andhasya**
jnanan-jana shalakaya;
Chakshur unmeelitam yena
tasmai shree gurave namah.

I prostrate to that Sri Guru, who has opened with the collyrium stick of divine knowledge, the eyes of him who was rendered blind by the darkness of ignorance.

4. **Dhyana moolam guror murtih**
puja moolam guroh padam;
Mantra moolam guror vakyam
moksha moolam guroh kripa.

The form of the Guru is the basis of meditation, the feet of the Guru are the basis of worship, the words of the Guru are the basis of Mantra, the grace of the Guru is the basis of liberation.

5. **Om namah shivaya gurave**
sat-chid-ananda moortaye;
Nish prapanchaya shantaya
nira alambaya tejase.

Om. Prostration to the Guru, who is Siva (bliss and auspiciousness), who is the embodiment of Existence-Knowledge-Bliss, who is beyond world-consciousness, who is peaceful, without any support and self-effulgent

6. **Nitya-shuddham nirabhasam**
nirakaram niranjanam;
Nitya-bodham Chidanandam
gurum brahma namamy-aham.

I prostrate to the Guru, the pure eternal Brahman, free from reflection, beyond all names and forms, taintless, ever awake as Pure Consciousness and Everlasting Bliss.

7. **Anyatha sharanam nasti**
   Twameva sharanam mama
   Tasmat karunya bhavena
   Raksha raksha Maheshwara.

O Lord Maheshwara (Siva), Thou alone art my refuge, and I have none else. So, kindly protect me in all Thy kindness and compassion.

8. **Om saha navavatu**
   Saha nau bhunak tu
   Saha veeryam kara vavahai
   Tejasvi nava dheet-am astu
   Ma vid-visha-vahai
   Om Shantih Shantih Shantih. Hari Om.

Om. May He protect us both (the teacher and the taught) by revealing Knowledge. May He protect us both (by vouchsafing the results of Knowledge). May we attain vigour together. Let what we study be invigorating. May we never quarrel with each other. Om Peace, Peace, Peace. Harih Om

SRI SUKTA*

(HYMN TO THE DIVINE MOTHER IN THE FORM OF LAKSHMI)

[Translation by Swami Krishnananda]

1. **Harih Om**
   Hiranya varnam harinim
   suvarna rajatasrajam
   Chandram hiranmayim lakshmim
   jatavedo ma avaha.

2. **Tam ma avaha jatavedo**
   lakshmim anapa gaminim
   Yasyam hiranyam vindeyam
   gamashvam purushan-aham.

1-2. Invoke for me, O Agni, the Godess Lakshmi, who shines like gold, yellow in hue, wearing gold and silver garlands, blooming like the moon, the embodiment of wealth, O Agni! Invoke for me that unfailing Lakshmi, being blessed by whom, I shall win wealth, cattle, horses and men.

3. **Ashva-purvam ratha-madhyam**
   hasti nada prabodhinim
   Shriyam devim upahvaye
   shrir ma devir jushatam.

4. Kam sosmitam hiranya prakaram ardram
jvalantim triptam tarpayantim
Padme sthitam padma-varnam
tam ihopahvaye shriyam

3-4. I invoke Shri (Lakshmi), who has a line of horses in her front, a series of chariots in the middle, who is being awakened by the trumpeting of elephants, who is divinely resplendent. May that divine Lakshmi grace me. I hereby invoke that Shri (Lakshmi) who is an embodiment of absolute bliss; who is of pleasant smile in her face; whose lustre is like that of burnished gold; who is wet, as it were, (just from the milky ocean), who is blazing with splendour and is the embodiment of the fulfilment of all wishes; who satisfies the desires of her votaries; who is seated on the lotus and is beautiful like the lotus.

5. Chandram prabhasam yashasa jvalantim
shriyam loke deva justam udaram
Tam padmi-nimim sarana-maham prapadye
alakshmirme nasyatam tvam vrune.

6. Aditya varne tapaso dhijato
vanaspatis tava vriksho tha bilvah
Tasya phalani tapsa nudantu
mayantara yasca bahya alaksmih.

5-6. I resort to that Lakshmi for shelter in this world, who is beautiful like the moon, who shines bright, who is blazing with renown, who is adored (even) by the gods, who is highly magnanimous, and grand like the lotus. May my misfortunes perish. I surrender myself to Thee, O Thou resplendent like the Sun! By Thy power and glory, the plants (like) the bael tree have grown up. May the fruits

thereof destroy through Thy Grace all inauspiciousness rising from the inner organs and ignorance as well as from the outer senses.

7. **Upaitu mam deva-sakhah**
kirtischa manina saha
Pradur bhutosmi rastre smin
kirtim riddhim dadatu me.

8. **Kshut pipasa-amalam**
jyestham alaksmim nashayami aham
Abhutim asamrddhim cha
sarvam nirnuda me grihat.

7-8. O Lakshmi! I am born in this country with the heritage of wealth. May the friends of Lord Siva (Kubera, Lord of Wealth) and Kirti (Fame) come to me. May these (having taken their abode with me) bestow on me fame and prosperity. I shall destroy the elder sister to Lakshmi, the embodiment of inauspiciousness and such evil as hunger, thirst, and the like. O Lakshmi! Drive out from my abode all misfortune and poverty.

9. **Gandha dvaram dura dharsham**
nitya-pushtam karishinim
Ishvarim sarva bhutanam
tam iho pahvaye shriyam.

10. **Manasah kamam akutim**
vacah satyam ashimahi
Pashunam rupam annasya
mayi shri shrayatam yashah.

9-10. I invoke hereby that Lakshmi (Shri), whose (main) avenue of perception is the odoriferous sense (i.e., who abides mainly in cows); who is incapable of defeat or threat from anyone; who is ever healthy (with such virtuous qualities as truth); whose grace is seen abundantly in the refuse of cows (the cows being sacred); and who is supreme over all created beings. O Lakshmi! May we obtain and enjoy the fulfilment of our desires and our volitions, the veracity of our speech, the wealth of cattle, the abundance of varieties of food to eat! May prosperity and fame reside in me (thy devotee)!

11. Kardamena praja-bhuta
mayi sambhava kardama
Shriyam vasaya me kule
mataram padma malinim.

12. Apah srjantu snigdhani
chiklita vasa me grihe
Ni cha devim mataram
shriyam vasaya me kule.

11-12. Lakshmi! You have progeny in Kardama. (Hence) O Kardama, may you reside in me. Make Mother Shri with garlands of lotuses to have Her abode in my (ancestral) line. May the (holy) waters create friendship (they being of an adhesive nature). O Chiklita (progeny of Shri)! Reside at my home; and arrange to make Divine Mother Shri to stay in my lineage !

13. Ardram pushkarinim pushtim
suvarnam hema-malinim
Suryam hiran-mayim lakhmim
jatavedo ma avaha

14. Ardram yah karinim yashtim
pingalam padma malinim
Chandram hiran-mayim lakshmim
jatavedo ma avaha.

13-14. Invoke for me, O Agni, Lakshmi who shines like gold, is brilliant like the sun, who is powerfully fragrant, who wields the rod of suzerainty, who is of the form of supreme rulership, who is radiant with ornaments and is the goddess of wealth. Invoke for me, O Agni, the Goddess Lakshmi who shines like gold, blooms like the moon, who is fresh with anointment (of fragrant scent), who is adorned with the lotuses (lifted up by celestial elephants in the act of worship), who is the presiding deity of nourishment, who is yellow in colour, and who wears garlands of lotuses.

15. Tam ma avaha jatavedo
lakshmim anapa gaminim
Yasyam hiranyam prabhutam
gavo dasyo ashvan vindeyam purushan aham.

15. Invoke for me O Agni, that Goddess Lakshmi, who is ever unfailing, being blessed by whom I shall win wealth in plenty, cattle, servants, horses and men.

16. Om mahalakshmyai cha vidmahe
vishnupatnai cha dhimahi
Tanno lakshmih prachodayat.
Om Shantih Shantih Shantih.

16. We commune ourselves with the Great Goddess, and meditate on the Consort of Vishnu; May that Lakshmi

direct us (to the Great Goal). Om; May there be Peace, Peace, Peace.

Footnote to Sri Suktam

"The Supreme appears in the form of Visnu to uphold and protect the world. The operation is done through the power of Visnu for which the terminology is Laksmi. She is the Brahman revealed in its mother aspect as creatrix and nourisher of the three worlds. Her description appears in the Sri Sukta where she has been lauded in golden words and in glorious terms..... Just as there is no difference between the moon and moonbeams, there is no difference between Power-holder (Visnu) and Power (Laksmi).... She is the presiding deity of all divine manifestation.

For the adoration of Laksmi there is no hymn equal to Sri Sukta .....The letters, syllables and words in the fifteen verses of Sri Sukta collectively form the sound body of Laksmi, the presiding deity of this Hymn. As it has come to us from the super consciousness state of the Rishi (seer), the substance is chit, the creative energy in Vaikhari or gross form of sound.

The universe is conceived and born in sound. Light is nothing but sound of a particular frequency. All that we see in this world in solid, liquid or gaseous state has emanated from sound. Even our mind is the crystal of sound. Nama (name) is sound from which rupa (form) has come. To cut it short, Sri Sukta is a Siddha mantra and is a radiant mass of energy. By proper Sadhana, the Jiva can raise itself to a divine status. But to attain this, it is very vital that the meanings of the Mantras are correctly understood, intoned, and also remembered at the time of recitation".

[*Excepts from B.B.Konnur's Preface to Sri Suktam, Bharatiya Vidya Bhavan, Bombay 400 007 (1993).*]

See also, Essay by Swami Krishnananda at the conclusion of Part II.

SHANI STOTRAM

(HYMN TO SATURN)

Om Sri Ganeshaya Namah

Om. Asya shree shanaishchara Stotrasya
dasharatha rishih
Shanaish-charo devata
Trishtup chhandah.
Shanaish-chara preety-arthe Jape viniyogah

Om. Of Sri Shani Stotra, Dasharatha is the Rishi (seer of the mantra). Shanaischara is the god (related to this hymn).Trishtup is the metre. Enjoined is repetition (of this hymn) for appeasement of Shanaischara (Saturn).

Dasharatha uvacha: **Dasharatha said:-**

1. **Kono'ntako roudra yamo tha babhruh,**
krishnah shanih pingala manda sourih;
Nityam smrito yo harate cha peedam,
tasmai namah shree Ravi-nandanaya.

I prostrate to that Sri Ravinandana (Saturn) who when regularly remembered (as the ten names listed in the first and second line of this verse) steals away the suffering (misfortune) (of the devotee).*

2. **Sura asuraha kim purusho'ragendra,**
gandharva vidyadhara panna-gash cha,
Peedyanti sarve vishama-stitena
tasmai namah shree Ravi-nandanaya.

I bow down to Sri Ravinandana by whose unfavourable position gods, demons, celestial beings, celestial musicians, celestial masters of various wisdom-teachings, and even celestial snakes succumb to sufferings.

3. **Nara narendrah pashavo mrigendra,**
vanyash-cha ye keeta patanga bhringah;
Peedyanti sarve vishama-sthitena,
tasmai namah shree Ravi-nandanaya.

I bow down to Sri Ravinandana whose unfavourable position brings agony to laymen and emperors, common animals and huge animals, forest creatures, insects, flies and humming bees (irrespective of their status).

4. **Deshash-cha durgani vanani yatra,**
sena nivesah-pura pattanani;
Peedyanti sarve vishama-sthitena
tasmai namah shree Ravi-nandanaya.

I bow down to Sri Ravinandana whose unfavourable position brings about suffering to states, citadels, forests, war-camp, houses, and cities.

5. **Tilair yavair masha gudanna danaih**
lohena neelambara danato va;
Preenati mantrair-nijavasare cha
Tasmai namah shree Ravi-nandanaya

*[These names may mean: of zig-zag movement, the final destination, terrible to behold, the god of death, bald-headed, dark blue, slow-moving, golden, the fount of inspiration, the son of the Sun-God. As all these names are mystical in meaning, definitions are only tentative.]

I prostrate to that Sri Ravinandana who is appeased by giving in charity things like sesame, paddy, black-gram, molasses, rice pudding, iron, blue cloth etc. and by chanting mantras on his own day (i.e. Saturday).

6. **Prayaga-koole yamuna tate cha**
Sarasvati punya-jale guhayam
Yo yoginam dhyana-gatopi sookshmas
Tasmai namah shree Ravi-nandanaya

I prostrate to that Sri Ravinandana who manifests in subtle form before the yogis who meditate on him at any holy bank of prayag (confluence) of two rivers Yamuna and Saraswati, or in a cave.

7. **Anya pradeshat swagriham pravishtas,**
tadeeya vare sa narah sukhee syat;
Grihad gato yo na punah prayati,
Tasmai namah shree Ravi-nandanaya.

I prostrate to Sri Ravinandana who bestows happiness to those who, returning from a foreign land, enter into their own homes on his day. (On the contrary) people who go out to a foreign land on his day never return.

8. **Srashta swayam-bhoor bhuvana trayasya**
trata hareesho harate pinakee;
Ekas tridha rik yajuh sama murtis,
tasmai namah shree Ravi-nandanaya.

I prostrate to Sri Ravinandana who is the creator of the three worlds, who is the self-manifested being, who is Hari the protector and Pinakin (Siva, bearer of the three-pointed spear or pinaka) the destroyer all in one, as

well as the embodiment of the three-fold Vedas (Rig, Yajus and Saman).

9. **Shany ashtakam yah prayatah prabhate,**
nityam suputraih pashu bandhavais cha;
Pathet tu soukhyam bhuvi bhogayuktah,
prapnoti nirvana-padam tadante.

He who chants these eight verses regularly in the early morning attains happiness, is fully endowed with noble sons, cattle (wealth), friends and relatives on this earth, and attains Nirvana at the end.

10. **Konasthah pingalo babhruh**
krishno roudro'ntako yamah;
Sourih shanaish charo mandah
pippaladena sam stutah.

Thus Pippalada praises Thee as Slayer of Mars, copper-colored, god of fire, dark blue, terrible in appearance, god of death, son of the Sun, the planet Saturn, zig-zag mover and the slow mover.

11. **Etani dasha namani**
pratar utthaya yah pathet,
Shanaishchara-krita peeda,
na kadachit bhavishyati.
Harih Om

He who chants these ten names getting up early in the morning will never suffer from the pain (misfortune) caused by Saturn. Harih Om.

SRI GITA DHYANAM

MEDITATION ON THE GITA

(Translation by Swami Sivanandaji Maharaj)

1. **Om parthaya pratibodhitam**
   bhagavata narayanena swayam,
   Vyasena grathitam purana munina
   madhye maha bharatam;
   Advaita amrita varshineem bhagavateem
   ashtadasa adhyayineem,
   Amba twam anu sandadhami
   bhagavad geete bhava dweshineem.

Om, O Bhagavadgita, with which Partha (Arjuna) was illumined by Lord Narayana Himself and which was composed in the middle of the Mahabharata by the ancient sage Vyasa, O Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advaita (teaching on the Oneness of all things) and consisting of eighteen chapters–upon Thee, O Bhagavad Gita! O affectionate Mother! I meditate.

2. **Namostu te vyasa visala buddhe**
   phullaravinda aya tapatranetra,
   Yena tvaya bharata tailapoornah
   prajvalito jnana mayah pradeepah.

Salutations unto thee, O Vyasa of broad intellect and with eyes like the petals of full-blown lotus, by whom the lamp of knowledge, filled with the oil of the Mahabharata, has been lighted.

3. **Prapanna parijatayatotra vetraika panaye; Jnana mudraya krishnayageetamrita duhe namah.**

Salutations to Krishna, the Parijata tree or the Kalpataru or the bestower of all desires for those who take refuge in Him, the holder of the whip in one hand, the wielder of the symbol of knowledge, and the Milker of the nectar of the Bhagavadgita.

[Verse 4 is not chanted]

4. **Sarvo panishado gavo**
dogdha gopala nandanah;
Partho vatsah sudheer bhokta
dugdham geeta amritam mahat.

All the Upanishads are the cows; the Milker is Krishna, the cowherd-boy; Partha (Arjuna) is the calf; men of purified intellect are the drinkers, the milk is the great nectar of the Gita.

5. **Vasudeva sutam devam**
Kamsa chanoora mardanam;
Devakee paramanandam
Krishnam vande jagad gurum.

I salute Lord Krishna, the world teacher, the son of Vasudeva, the destroyer of Kamsa and Chanura, the supreme bliss of Devaki.

6. **Bheeshma drona tata jayadratha jala**
gandhara neelotpala;
Shalya graha vatee kripena vahani
karnena velakula;
Ashwathama vikarna-ghora-makara
duryodhana avartini;
Sotteerna khalu pandavai rana nadee
kaivartakah keshavah.

With Kesava as the helmsman, verily was crossed by the Pandavas, the battle-river whose banks were Bhishma and Drona, whose water was Jayadratha, whose blue lotus was the king of Gandhara, whose crocodile was Salya, whose current was Kripa, whose billow was Karna, whose terrible alligators were Asvattama and Vikarna, whose whirlpool was Duryodhana.

7. **Parasharya vachah sarojam amalam**
geetartha gandhotkatam;
Nana akhyanaka kesaram harikatha
sambodhana bodhitam;
Loke sajjana shatpadair ahar ahah
pepeeya manam muda;
Bhooyad bharata pankajam kalimala
pradhwamsi nah shreyase.

May this lotus of the Mahabharata, born in the lake of the words of Vyasa, sweet with the fragrance of the meaning of the Gita, with many stories as its stamens, fully opened by the discourses on Hari, the destroyer of the sins of the Kali age, and drunk joyously by the bees of

good men in the world, day by day, become the bestower of good to us.

8. **Mookam karoti vachalam**
pangum langhayate girim;
Yatkripa tamaham vande
para mananda madhavam.

I salute that Madhava, the source of supreme bliss, whose grace makes the dumb man eloquent and the cripple cross mountains.

9. **Yam brahma varunendra rudramarutah**
stunwanti divyaih stavaih;
Vedaih sanga padakramo panishadair
gayanti yam samagah;
Dhyana avasthita tadgatena manasa
pashyanti yam yogino;
Yasyantam na viduh sura asuragana
devaya tasmai namah.

Salutations to that God Whom Brahma, Varuna, Indra, Rudra and the Maruts praise with divine hymns, of Whom the Sama-chanters sing by the Vedas and their Angas, in the Pada and the Krama methods, and by the Upanishads, Whom the Yogins see with their minds absorbed in Him through meditation, and whose end the hosts of Devas and Asuras know not.

(Recitation of Select Chapters of The Bhagavad Gita (as announced).

GITA MAHATMYAM

GLORY OF THE GITA

(Chanted after recitation of Gita)

1. **Gita shastram idam punyam**
   yah pathet prayatah puman
   Vishnoh padam avapnoti
   bhaya-shokadi varjitah.

He who studies this Gita scripture with humility is freed from fear and misery and attains the feet of the Lord (Vishnu).

2. **Gita adhyayana-shilasya**
   pranayama-parasya cha
   Naiva santi he papani
   purva janme kritani cha.

That person who is in the habit of reading the Gita and who is also devoted to practising pranayama (breathing exercises) is not touched by sins, even those done in his previous birth.

3. **Mala nirmochanam pumsam**
   jala snanam dine dine
   Sakrid gitambhasi snanam
   samsara mala nashanam.

Human beings must bathe in water every day to get rid of the dirt (of the body), but bathing in the water of Gita

once is enough to get rid of the dirt of this samsara (cycle of birth and death).

4. **Gita sugita kartavya**
   kim anyaih shastra vistaraih
   Ya svayam padma nabhasya
   mukha padmad vinih srita.

Gita which has come out of the lotus-like face of the Lord (He who has the lotus in his navel) and which is so melodious should be studied. There is no need to study any other scriptures in detail.

5. **Bharat amrita sarvasvam**
   Vishnor vaktrad vini sritam
   Gita gangodakam pitva
   punar janma na vidyate.

After drinking the water of Gita which is the nectar of the entire Bharata (the epic Mahabharata) and which has come out of the mouth of Vishnu, there is no more birth (into this world).

6. **Sarvo panishado gavo**
   dogdha gopala nandanah
   Partho vatsah sudhir bhokta
   dugdham gita amritam mahat.

All the Upanishads are the cows, the one who milks the cows is Krishna . Arjuna (Partha) is the calf. Men of purified intellect are the enjoyers; the milk is the great nectar of the Gita.

7. **Ekam shastram devaki putra gitam**
   Eko devo devaki putra eva

Eko mantra tasya namani yani
Karmapy ekam tasya devasya seva.

The only scripture is the song of the son of Devaki. The only deity is the son of Devaki. The only mantra is His Names. The only action is service of that Deity.

GITA ARATI

(Recited on special occasions)

1. **Jaya Bhagavad gite,**
   Om Jaya Bhagavad gite
   Hari hiya kamala viharini [2]
   Sundara supunite
   Om Jaya Bhagavad gite.

   Glory unto Thee, O Mother Bhagavad Gita,
   Who plays in the lotus heart of Lord Hari,
   Who is most beautiful and ever pure.

2. **Karma sumarma prakashini**
   kama sakti hara [2]
   Tatva jnana vikasini [2]
   Vidya Brahma para
   Om Jaya Bhagavad gite.

   Enlightener of all the secrets of action,
   Remover of all attachment to desires,
   Enlightener of intuitional knowledge,
   Thou art knowledge of Brahman itself.

3. **Nischala bhakti vishayini**
   nirmala mala hari [2]
   Sharana rahasya pradayini [2]

saba vidhi sukhakari
Om Jaya Bhagavad gite.

Giver of steadfast supreme devotion, ever pure,
Remover of all obstacles, bestower of the secrets of supreme surrender.
And giver of all kinds of happiness.

4. **Raga dvesha vidarini**
Karini moda sada [2]
Bhava bhaya harini tarini [2]
paramananda prada
Om Jaya Bhagavad gite.

Remover of all likes and dislikes
Giver of happiness and bliss always,
Dispeller of all fear from birth and death,
Thou who helps us to cross (the ocean of Samsara)
Giver of supreme bliss.

5. **Asura bhava vinashini**
nashini tama rajani [2]
Daivi sad guna dayini [2]
Hari rasika sajani
Om Jaya Bhagavad gite.

Destroyer of all sorts of demonical thoughts,
Dispeller of darkness, giver of divine qualities and divine vision.
The beloved of Lord Hari, in whom He rejoices.

6. **Samata tyaga sikhavani**
Hari mukhaki vani [2]

Sakala shastraki swamini [2]
shrutiyonki Rani
Om Jaya Bhagavad gite.

Bestower of equanimity and the spirit of renunciation.
Thou art the very words which came out of Lord Hari's mouth.
Repository of all scriptures, queen of all Vedas.

7. **Daya sudha barasavani**
matu kripa kije [2]
Hari pada prema dana kar [2]
apano kar lije
Om Jaya Bhagavad gite.

Showerer of the ambrosia of compassion,
O Mother, please bless us.
Please grant us pure love and steadfastness at the feet of Lord Hari
O please make us Thine.

8. **Jaya Bhagavad gite**
Om Jaya Bhagavad gite
Hari hiya kamala viharini [2]
Sundara supunite
Om Jaya Bhagavad gite.

Glory to Thee, O Mother Bhagavad Gita,
Who plays in the lotus heart of Lord Hari
Who is most beautiful and ever pure.

EVENING PROGRAMME

PRAYER FOR PEACE OF THE WHOLE WORLD

SPECIAL PRAYERS FOR THOSE IN NEED OF PRAYERS

Om Namah Sivanandaya Gurave
Satchidananda Murthaye
Nishprapanchaya Shantaya
Niralambaya Tejase.

Om. Prostration to the Guru who is Siva (bliss and auspiciousness), who is the embodiment of Existence-Consciousness-Bliss, who is beyond world-consciousness, who is peaceful, without any support and Self-effulgent.

Karpoora Gauram Karun-avataram,
Samsara Saram Bhuja-gendra-haram,
Sada Vasantam Hridaya-ravinde
Bhavam Bhavani Sahitam Namami

I bow to Lord Siva who is white as camphor, is compassion-incarnate, the Essence of the world, has the Serpent-king as a necklace and ever resides along with Parvati in the lotus of the heart.

Prayers and Hymns to the Deity Being Specially Worshipped This Day and to the Gurus.

HYMN TO DIETY OF THE DAY

Sunday. . . . . Lord Narayan
Monday . . . . . Lord Siva
Tuesday . . . . . Lord Subramanya
Wednesday . . . Bhagavan Sri Krishna
Thursday. . . . . Lord Dattatreya
Friday . . . . . Divine Mother
Saturday . . . . . Sri Hanuman, Lord Rama

1. **Hare Rama Hare Rama**
   Rama Rama Hare Hare
   Hare Krishna Hare Krishna
   Krishna Krishna Hare Hare.

2. **Shankaracharya Shankaracharya**
   Shankaracharya Pahimam
   Bhagavatpada Bhagavatpada
   Bhagavatpada Rakshamam.

3. **Satgurudeva Satgurudeva**
   Satguradeva Pahimam
   Sivananda Sivananda
   Sivananda Rakshamam.

4. **Satgurudeva Satgurudeva**
   Satgurudeva Namaha Om
   Sivananda Sivananda
   Sivananda Sharanam Om.

5. **Om Tatsat Om Tatsat Om Tatsat Om**
   Om Shanti Om Shanti Om Shanti Om.
   Om Rama Rama Rama Rama Rama

6. **Om Sri (. . . . . .) Namah**
   Om Sri Viswanathaya Namah
   Om Sri Sankaracharya Namah
   Om Sri Satguru Sivanandaya Namah

7. **Om trayambakam yajamahe**
   sugandhim pushti varddhanam
   Urvarukam iva bandhanan
   mrityor mukshiya ma amritat [x3]

We worship the Three-eyed One (Lord Siva), who is fragrant and who nourishes well all beings. May He liberate us from death for the sake of immortality, even as the cucumber is severed from its bondage (to the creeper)!

Hari Om

THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient
Thou art Satchidananda
Existence-Consciousness-Bliss Absolute.
Thou art the indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength,
To resist temptations and to control the mind.
Free us from egoism, lust, greed, hatred,
anger and jealousy,
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy Name be ever on our lips .
Let us abide in Thee for ever and ever.

Swami Sivananda

CONCLUDING PRAYERS

1. **Om sarvesham swasti bhavatu**
   Sarvesham shantir bhavatu
   Sarvesham poornam bhavatu
   Sarvesham mangalam bhavatu.

May Auspiciousness be unto all. May Peace be unto all. May Fullness be unto all. May Prosperity be unto all.

2. **Sarve bhavantu sukhinah**
   Sarve santu niramayah
   Sarve bhadrani pashyantu
   Ma kaschit duhkha bhag bhavet.

May all be happy. May all be free from disabilities. May all behold what is auspicious. May none suffer from sorrow.

3. **Asato ma sat-gamaya**
   Tamaso ma jyotir gamaya
   Mrityor ma amritam gamaya.

Lead us from the unreal to the Real. Lead us from darkness to Light. Lead us from mortality to Immortality.

4. **Om poornam adah poornam idam**
   poornat poornam udachyate
   Poornasya poornam adaya

poornam eva avashishyate.
Om Shantih Shantih Shantih.

Om. That is Infinite. This is Infinite. From the Infinite, the Infinite becomes manifest. From the Infinite when the Infinite is negated, what remains is again the Infinite. Om Peace, Peace, Peace.

SILENT MEDITATION

HE PRABHO

He Prabho Ananda Data, Jnana Hamako Deejiye

O Lord, Giver of bliss, give me knowledge.

Sheegra Sare Durgunonko, Dura Hamase Keejiye

Quickly take my bad habits very far from me!

Leejiye Hamako Sharaname, Ham Sadachari Bane

Take me who has surrendered unto You. Make me filled with good qualities.

Brahmachari Dharma Rakshaka, Vira Vrata Dharee Bane, Satya Vrata Dharee Bane

May the spirituality of Brahmacharya be protected. Make me an observer of vows. Make me an observer of Truth.

He Prabho Ananda Data, Jnana Hamako Deejiye

O Lord, Giver of bliss, give me knowledge.

Prema Se Hama Guru Janon Kee, Nitya Hai Seva Kare

Make me one who will always serve teachers with love.

Satya Bole Jhuta Tyagee, Naha Aapase Me Kare

Make me one who will speak truth and reject untruth.

He Prabho Ananda Data, Jnana Hamako Deejiye

O Lord, Giver of bliss, give me knowledge.

Ninda Kessike Hama Kisseese, Bhula Kara Bhi Na Kare

Help me to never show disrepect to anybody, and please let me never forget.

Divya Jeevana Ho Hamara, Tere Yasha Gaya Kare

Let my life be always a divine life. Let me sing Thy praises always.

He Prabho Ananda Data, Jnana Hamako Deejiye

O Lord, Giver of bliss, give me knowledge.

5. **Tvameva mata cha pita tvameva**
   Tvameva bandhush cha sakhaa tvameva
   Tvameva vidya dravinam tvameva
   Tvameva sarvam mama deva deva.

O Lord, Thou art my mother and Thou art my father; Thou art my relative and my friend; Thou art knowledge and wealth unto me; Thou art my all-in-all, O Lord of lords.

6. **Kayena vacha manase ndriyair va**
   Budhyatmana va prakriter swabhavat
   Karomi yadyat sakalam parasmai
   Narayanayeti samarpayami.

Whatever I do with my body, speech, mind and senses; by my intellect, self or nature–all these I offer unto the Supreme Lord Narayana.

7. **Satchidananda bhagavana ki jai**
   [. . . . . .] ki jai
   Viswanatha bhagavana ki jai
   Shankaracharya maharaj ki jai
   Satguru swami sivananda maharaj ki jai
   Sarva santana ki jai
   Sanatana dharma ki jai
   Sarva dharma ki jai
   Divya Nama bhagavana ki jai
   Ganga Mayya ki jai
   Namah parvati pataye Hara Hara Mahadev.

Glory to the Supreme .Lord. Glory to the Lord specially worshipped today. Glory to the Lord of the Universe. Glory to Shankaracharya. Glory to Satguru Swami Sivananda. Glory to all Saints. Glory to the Ancient Religion. Glory to all Religions. Glory to the Divine Name. Glory to Mother Ganga. Salutations to Parvati and Lord Siva who removes all our afflictions.

SIVANANDA ASHRAM ARATI

1. **Om Rajadhira jaya prasahya sahine**
   Namo vayam vy sravanaya kurmahe
   Samay kaman kama kamaya mahyam
   Kames waro vy sravano dada tu
   Kuberaya vy sravanaya maha rajaya namah.

Om. To that great King of kings, full of strength and valour (who is omnipotent), who is obtainable through listening (to scriptures), to Him we are prostrating. He, who is the giver of all auspiciousness and fulfiller of all wishes, may such Lord bless us.

2. **Om na tatra suryo bhati na chandra tarakam**
   Nema vidyuto bhanti kuto yam agnih
   Tameva bhantam anubhati sarvam
   Tasya bhasa sarvam idam vibhati.

There the sun does not shine nor the moon, nor the stars, nor these lightnings, much less this fire. When He shines, everything shines after Him. By His Light all this is illumined.

3. **Gange cha Yamune chaiva**
   Godavari Saraswati
   Narmade Sindhu Kaveri
   Namas tubhyam Namo Namah.

Prostrations to you O Mothers Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri, prostrations to you all again and again.*

(MANGALA CHARANAM)

4. **Om swasthi prajabhyah paripala yantam**
Nyayena margena mahim maheesha
Go Brahma-nebhyah shubham astu nityam
Loka samastha sukhino bhavantu.

May peace and auspiciousness be unto all beings. May the kings rule the earth in all righteousness (according to Dharma and truth). May auspiciousness be unto all, cows and Brahmins. May all the worlds be happy.

5. **Kale varshatu parjanyaha**
prithvi sasya syalini
Deshoyam kshobha rahito
Brahmanah santu nirbhayah.

Let the rains come in timely fashion (and make) the earth (filled) with plenty and abundance. Let the country be without any trouble, and may the brahmins and saints (live in peace) without any fear (of persecution).

6. **Ashubhani nira chaste**
tanoti shubha santatim
Smriti matrena yat punsam
brahma tan mangalam param.

Let there not be any inauspiciousness. May Brahman, the Supreme Being, bless mankind with good children and grant all auspiciousness (to us).

7. **Ati kalyana rupatvat**
   nitya kalyana samshrayat
   Smartrunam varadat vachha
   brahman tan mangalam viduh.

That which has an extremely auspicious appearance, which is the eternal source of all auspiciousness, which grants the wishes (of all those) who meditate upon It, know that Brahman as all auspiciousness.

8. **Om karas cha atha sabdascha**
   dwave tav Brahmanah pura
   Kantham bhitva viniryatau
   tasmat mangalika vubhau.
   Om Atha Om Atha Om Atha

In the beginning, it is said, that the two sounds OM and Atha (now) came from (the throat of) Brahman and therefore they are auspicious.

9. **Mangalam asmat gurunam**
   Mangalam me astu
   Sarvesham mangalam bhavatu.

May auspiciousness be unto our Masters. May auspiciousness be unto me as well. May auspiciousness be unto all.

Om Shanti Om Shantih Om Shantih Om

THE DIVINE LIFE SOCIETY GRAND ARATI

Jaya Jaya Arathi Venu Gopala
Venu Gopala Venu Lola
Paapa Vidura Navanitha Chora
Jaya Jaya Arathi Venkataramana
Venkataramana Sankataharana
Sita Rama Radhe Shyama
Jaya Jaya Arathi Gaurie Manohara
Gaurie Manohara Bhavani Shankara
Samba Sadasiva Uma Maheshwara
Jaya Jaya Arathi Rajarajeshwari
Rajarajeshwari Tripurasundari
Maha Saraswathi Maha Lakshmi
Maha Kali Maha Shakti
Jaya Jaya Arathi Anjaneya
Anjaneya Hanumantha
Jaya Jaya Arathi Dattatreya
Dattatreya Trimurti Avatara
Jaya Jaya Arathi Sadguru Natha
Sadguru Natha Bhagavan Sivananda
Jaya Jaya Arathi Venu Gopala.

THE SRI-SUKTA

(An Essay by Sri Swami Krishnananda)

The Sri-Sukta of the Veda is recited with benefit especially on Fridays, together with formal worship of the Goddess, for peace, plenty and all-round prosperity. Lakshmi, who is usually identified as the Spouse of Vishnu, or Narayana, represents the glory and magnificence of God. Narayana and Lakshmi, actually, stand for Being and Becoming. The Creator in all His glory manifests Himself in the variety of Creation.

Generally, spiritual seekers make the mistake of imagining that God is outside the world and the world has to be rejected in spiritual pursuits. This is an inadequate view because the world is the glory of God, as light is the glory of the Sun and light cannot be disassociated from the Sun. The values and glories and the abundances of this vast Creation cannot be separated from God, the Almighty, even in our love for God.

Narayana represents God, Lakshmi the magnificence, abundance, plentifulness and grandeur of Narayana. The tradition among the Vaishnavas especially is that Narayana cannot be approached except through Lakshmi, even as some devotees hold that Krishna cannot be approached except through Radha, or Rukmini. This is to say that the Absolute can be reached only through the relative. The Invisible can be contacted only through the visible. The Universe of perception and experience includes the very meditator, the seeker, the

* These are the most Holy rivers in the order mentioned. A mere remembrance of and a mental salutation to these holy rivers is regarded as all-purifying.

student or the devotee. Only an over-enthusuastic devotee can imagine that he is outside the world and then erroneously reject the values of life, forgetting thereby that in the act of such rejection he has rejected himself also, he being a part of this Creation. A truly transcendent devotion to God is impracticable, for God is not merely transcendent; He is also immanent.

The four Purusharthas,—Dharma, Artha, Kama and Moksha,–mentioned in the scriptures, very wisely lay down the principles of an integration of living, so that we have to be aligned properly not only in our body, mind and spirit inwardly, but also outwardly in respect of the manifold articles of Creation, animate, inanimate, organic or inorganic. The prayer to Lakshmi in the Sri-Sukta is a supplication to God through the visible form of His magnificence and glory which is this indescribable Universe. Lakshmi is prosperity, and all the wealth of life is nothing but prosperity. By wealth we are not to understand merely gold and silver, and the like. All forms of happiness, satisfaction, abundance and status come under Lakshmi, the Divine Glory. Any form of superior grandeur, greatness and glory is Lakshmi. Who can say that these are undesirable, when they are reflections of God Himself? Has not Bhagavan Sri Krishna told us in the Gita that wherever there is glory, grandeur and excellence in a superb form of manifestation, it is He that is manifest there?

Actually, there is nothing in the world which deserves our rejection in the end. We have also to learn that meditation, or Yoga, is not a rejection of realities but an inclusion of all existence, a harmony established between ourselves and the vast atmosphere around us. So the glory of the earth is not always an obstacle to

God-realisation, but actually the great values of life are indicators of the majesty and beauty of God. As the ray of the Sun gives us a suggestion as to what the Sun is, the world points to us what God could be. Prakriti and Purusha are not two different things. The world and God are inseparables.

Narayana and Lakshmi, says the Vishnu-Purana, are like fire and heat, flower and smell, oil and greasiness, water and liquidity, sun and light, etc. And by such comparisons it is made out that the two are in fact One Being envisaged as a twofold aspect for meditation and worship. The Sri-Sukta is the invocation of God Himself as the Great Glory of His Creation, His lordliness, sovereignty and supreme suzerainty.

The emotions of man, when they are religiously roused, have a tendency to consider the world as an evil and God as an other-worldly goal of life. This is an over-estimation of the path that is to be trodden and an under-estimation of the world. Neither is it advisable to over-estimate the world nor under-estimate super-sensible realities. The path of truth is a via media, or a golden mean. May we humbly surrender ourselves to this great mystery of God's Glory as Lakshmi, revealed to us as prosperity all round, through which we reach the Eternal Abundance, Narayana.

Part Three

SPECIAL OCCASIONS

SRI HANUMAT STAVAM

Atulitabala-dhamam hemashilabha deham
Danujavana-krsanum jnanina-magraganyam
Sakalaguna-nidhanam vanarana-madhisam
Raghupati-priya-bhaktam vatajatam namami

I salute the son of the wind god (Hanuman), the leader of the monkeys and the messenger of Rama, whose strength is matchless, whose body is like a hill of gold, who burns up the forest of Asuras (demons) like a jungle fire, who towers among the spiritually illumined ones, and who is a treasure-house of all virtues .

Gospadikrta-varasim-masakikrta-raksasam
Ramayana-mahamala-ratnam vande-nilatmajam

Salutation to the son of the wind-god (Hanuman), who crossed the ocean as if it were a puddle in the hoof-mark of a calf, who squashed the Rakshasas as if they were mosquitoes, and who by his deeds shines like the central gem in the necklace of the Ramayana.

Anjananandanam viram janaki-sokanasanam
Kapisam aksahantaram vande lanka-bhayankaram

I salute the heroic Hanuman, the leader of monkeys and the son of Anjana, who was the slayer of (Ravana's son) Akshkumara, who was a terror to the inhabitants of Lanka, and who assuaged the grief of Sita.

Ullankhya sindhoh salilam salilam
Yah sokavahnim janakatmajayah

Adaya tenaiva dadaha lankam
Namami tam pranjalir-anjaneyam

With palms joined in reverence, I make prostrations to the son of Anjana who leaped across the sea as in sport, and removing the fire of sorrow from Sita's mind, burnt Lanka with that very fire.

Manojavam marutatulyavegam
Jitendriyam budhimatam varistham
Vatatmajam vanarayuthamukhyam
Sriramadhutam sharanam prapadhye

I bow my head to Hanuman, the wind-god's son, the messenger of Rama, and the leader of the monkey army, who is fast as the wind and quick as the mind, who is the master of his senses and the most distinguished among the wise.

Anjaneyamatipatalananam
Kanchanadri kamaniya-vigraham
Parijata tarumula-vasinam
Bhavayami pavamana-nandanam

I meditate on the son of the wind-god and Anjana, whose face is deep red in complexion, whose body is as fascinating as a mountain of gold, and whose favourite resort is the base of the Parijata tree.

Yatra yatra raghunatha-kirtanam
Tatra tatra krtamastakanjalim
Baspavari paripurna-lochanam
Marutim namata rakshasantakam

I prostrate before Maruti (Hanuman), the dealer of death to the Rakshasas (Demons), who, with head bent down, palms folded in adoration, and eyes brimming with tears, frequents every place where Rama's Name is glorified.

SRI HANUMAN CHALISA *

Sriguru charana saroja raja,
nija manu mukuru sudhari
baranau raghubara vimala jasu,
jo dayaku phala chari

Having cleansed the mirror of my mind with the dust of the guru's lotus feet, I describe Sri Rama's spotless glory which bestows all the four fruits of life– dharma, artha, kama and moksha.

buddhihina tanu janike,
sumirau pavana-kumar
bala budhi bidya dehu mohi,
harahu kalesa bikar

Realizing that I am void of all wisdom, I remember the son of the the Wind-God; may he bless me with strength, wisdom and knowledge and rid me of my sufferings and defects.

jai hanuman jnana guna sagara
jai kapisa tihu loka ujagar

Glory to you, O Hanuman, ocean of all knowledge and virtues! Glory to the lord of monkeys, enlightener of the three worlds!

rama duta atulita bala dhama
anjani-putra pavanasuta nama

You are the messenger of Sri Rama, abode of incomparable might, and Anjani's son called Pavansuta.

*These forty verses composed by Goswami Tulasidas highlight the exploits, achievements, and divine glory of Hanuman, the eternal emissary of Lord Rama.

mahabira bikrama bajrangi
kumati nivara sumati ke sangi

You are the great hero of exceptional valour and radiant as the thunderbolt. You are the dispeller of wicked thoughts and companion of good sense and wisdom.

kanchana barana biraja subesa
kanana kundala kunchita kesa

Brilliant of golden colour, you are charmingly dressed, with pendants sparkling in your ears and curly hair on the head.

hatha bajra au dhvaja birajai
kandhe munja janeu sajai

In your hands flash the thunderbolt and banner and across your shoulder is the sacred thread of munja grass.

sankara suvana kesarinandana
teja pratapa maha jaga bandana

O Shankara's son, the delight of Kesari, the greatness of your glory is adored all the world over.

bidyavana guni ati chatura
rama kaja karibe ko atura

Learned, virtuous, accomplished and exceedingly wise, you are ever eager to carry out Rama's behests.

prabhu charitra sunibe ko rasiya
rama lashana sita mana basiya

You delight in listening to the glorious life-story of the Lord, with Rama, Lakshmana and Sita dwelling in your heart.

sukshma rupa dhari siyahi dikhava
bikata rupa dhari lanka jarava

You appeared before Sita in a subtle form and burnt Lanka in a form awesome to behold.

bhima rupa dhari asura sahare
ramachandra ke kaja savare

You slew the demons by assuming a gigantic form and thus accomplished Rama's mission.

laya sajivana lakhana jiyaye
sriraghubira harashi ura laye

When you brought the life-giving herb, sanjivani, and revived Lakshmana, Sri Rama joyously clasped you to his bosom.

raghupati kinhi bahuta badai
tuma mama priya bharatahi sama bhai

Sri Rama extolled you greatly and said,"You are as dear to me as my brother Bharata."

sahasa badana tumharo jasa gavai
asa kahi sripati kantha lagavai

Stating that even Adi Sesha, the thousand-headed serpent, sings of your glory, Sri Rama held you in a warm embrace.

sanakadika brahmadi munisa
narada sarada sahita ahisa

Your glory is also sung always by the sages like Sanaka, other munis, gods like Brahma, Devarshi Narada, and by goddess Saraswati.

jama kubera digapala jaha te
kabi kobida kahi sake kaha te

Yamaraj–the god of death, Kubera–the god of wealth, Dikpalakas–the guardians of the directions, also sing your

glories. How can ordinary mortals–poets and scholars glorify you?

tuma upkara sugrivahi kinha
rama milaya raja pada dinha

You rendered great service to Sugriva, having brought him to Sri Rama and restored him to the throne.

tumharo mantra bibhishana mana
lankesvara bhaye saba jaga jana

Vibhishana heeded your advice and became the Lord of Lanka. The whole world knows this fact.

juga sahasra jojana para bhanu
lilyo tahi madhura phala janu

Thinking him to be a sweet fruit, you swallowed the Sun from a distance of crores of yojanas.

prabhu mudrika meli mukha mahi
jaladhi langhi gaye acharaja nahi

No wonder you leapt across the ocean, carrying the Lord's ring in your mouth.

durgama kaja jagata ke jete
sugama anugraha tumhare tete

All the tasks of the world, however difficult, are rendered easily possible by your favour.

rama duare tuma rakhvare
hota na ajna binu paisare

You are the sentinel posted at the entrance to the Abode of Sri Rama which none can enter unless you let him in.

saba sukha lahai tumhari sarana
tuma rachchaka kahu ko dara na

He who seeks refuge in you enjoys all bliss and with you as the protector experiences no fear.

apana teja samharo apai
tino loka hak te kapai

Your blazing splendour you alone can control, and your deafening roar causes tremor in the three spheres.

bhuta pisacha nikata nahi avai
mahabira jaba nama sunavai

When your name Mahavira is incessantly repeated, ghosts and goblins dare not come near.

nasai roga harai saba pira
japata nirantara hanumata bira

Constant repetition of your name, valiant Hanuman, destroys all illness and dispels all suffering.

sankata te hanumana chudavai
mana krama bachana dhyana jo lavai

If one contemplates on him with thought, word and deed, Hanuman rids one of every calamity.

saba para rama tapasvi raja
tina ke kaja sakala tuma saja

Though Rama himself is the supreme ascetic, lord of all, yet you, Hanuman, fulfilled all his tasks successfully.

aur manoratha jo koi lavai
soi amita jivana phala pavai

Whoever expresses a longing to you is rewarded with countless fruits of life.

charo juga paratapa tumhara
hai parasiddha jagata ujiyara

Your glory is known all through the four ages, shedding its lustre on the terrestrial sphere.

sadhu santa ke tuma rakhavare
asura nikandana rama dulare

You are the protector of saints and sages, destroyer of the demons, and the beloved of Rama.

ashta siddhi nau nidhi ke data
asa bara dina janaki mata

"Be thou the bestower of the eight siddhis and the nine nidhis"–that is the boon Mother Janaki bestowed on you.

rama rasayana tumhare pasa
sada raho raghupati ke dasa

You possess the Ramarasayana (sweet devotion to Sri Rama). May you ever remain the servant of the Lord.

tumhare bhajana rama ko pavai
janama janama ke dukha bisaravai

By singing your glories the aspirant attains Sri Rama and forgets the sufferings of all transmigratory births.

anta kala raghubara pura jai
jaha janma hari-bhakta kahai

At last your votary goes to the Abode of Sri Rama, where, taking birth, he is called Hari's devotee.

aur devata chitta na dharai
hanumata sei sarba sukha karai

He who does not cherish any other god but Hanuman, enjoys all bliss.

sankata katai mitai saba pira
jo sumirau hanumata balabira

If one constantly repeats the valiant Hanuman's name, all calamities disappear and all sufferings end.

jai jai jai hanuman gosai
kripa karahu guru deva ki nai

Glory, glory, all glory to thee, O Lord Hanuman. Be gracious to me like my own guru.

jo sata bara patha kara koi
chutahi bandi maha sukha hoi

He who recites this a hundred times is freed from bondage and enjoys supreme bliss.

jo yaha padhai hanuman chalisa
hoya siddhi sakhi gaurisa

He who reads this Hanuman Chalisa attains perfection, so the Lord Shiva testifies.

tulasidasa sada hari chera
kijai natha hrdaya maha dera

Saya Tulasidas, "O Lord Hanumanji, you who are forever engaged in Rama's service, be gracious to make my heart your place of abode."

pavana tanaya sankata harana,
mangala murati rupa
rama lakhana sita sahita,
hrdaya basahu sura bhupa

"O Son of the Wind-god, dispeller of all calamities, the very embodiment of auspiciousness and all blessings! O King of the immortals, dwell ever in my heart along with Rama, Lakshmana and Sita."

SANKATAMOCHANA HANUMAN ASHTAKA

[Eight Verses on Hanuman as Remover of Problems]

ko nahi janata hai jagame kapi
sankatamochana nama tiharo

O Hanuman! Who does not know in the world your name that dispels all distress!

bala samaya ravi bhakshi liyo taba
tinahu loka bhayo andhiyaro
tahi so trasa bhayo jaga ko
yaha sankata kahu so jata na taro
devana ani kari binati taba
chadi diyo rabi kashta nivaro
ko nahi janata hai jagame kapi
sankatamochana nama tiharo

In the very childhood, when you, O Hanuman!, devoured the rising Sun, darkness prevailed all through the universe. Consequently, the entire world got frightened and felt that the calamity could not be dispelled by anybody. When gods appeared and prayed, you released the Sun, thereby dispelling the distress of the world . O Hanuman! who does not know in the world your name that dispels all distress!

bali ki trasa kapisa basai giri
jata mahaprabhu pantha niharo
chauki maha muni sapa diyo taba

chahiya kauna bichara bicharo
kai dvija rupa livaya mahaprabhu
so tuma dasa ke soka nivaro
ko nahi janata hai jagame kapi
sankatamochana nama tiharo

Frightened by Bali, Sugriva was living on top of a hill, to which the former had no access because of the curse of a sage. One day, not knowing that it was Lord Rama who was approaching the hill with his brother Lakshmana, Sugriva was perturbed, and dispatched you, O Hanuman!, to ascertain who they were. Going to them in the guise of a Brahmin, you brought them to Sugriva and made Lord Rama rid Sugriva of the trouble. O Hanuman! who does not know in the world your name that dispels all distress!

angada ke sanga lena gaye siya
khoja kapisa yaha baina ucharo
jivata na bachihau hama so ju
bina sudhi lae iha pagu dharo
heri thake tat sindhu sabai taba
laya siya-sudhi prana ubaro
ko nahi janata hai jagame kapi
sankatamochana nama tiharo

When Sugriva commanded the monkeys, led by Angad, to go in search of Sita, he warned them that the life of none would be spared, in case they returned without any news of Sita. When the party got tired after making intense search and was stranded at the sea-shore, you summoned up courage and flew to Lanka and brought the news about Sita after meeting her, and thus saved the lives of your companions, immersed in despondency. O Hanuman! who does not know in the world your name that dispels all distress!

ravana trasa dai siya ko saba
rakshasi so kahi soka nivaro
tahi samaya hanuman mahaprabhu
jaya maha rajanichara maro
chahat siya asoka so agi su
dai prabhu mudrika soka nivaro
ko nahi janata hai jagame kapi
ankatamochana nama tiharo

Instructed by Ravana, when demonesses were troubling Sita in Ashokavana, it was you who through a dream made the demoness Trijata restrain others from doing so, by telling her that Ravana's end was near. Then you also killed a big demon. On account of Ravana's harassment, when Sita asked to Ashoka tree to give her some fire for ending her life, it was you, O Hanuman, who gave her the ring given to you by Lord Rama and dispelled her grief. O Hanuman! who does not know in the world your name that dispels all distress!

bana lagyo ura lachimana ke taba
prana taje suta ravan maro
lai griha baidya sushena sameta
tabai giri drona su bir uparo
ani sajivana hatha dai taba
lachimana ke tuma prana ubaro
ko nahi janata hai jagame kapi
sankatamochana nama tiharo

During the battle in Lanka, when Lakshmana was struck by a deadly arrow discharged by Meghnad, the son of Ravana, and was almost on the verge of death, lying unconscious, it was you, O Hanuman!, who brought the physician Sushena from Lanka and also procured the life-saving medicinal herb Sanjivani from the Drona Hill to

revive Lakshmana back to life. O Hanuman! who does not know in the world your name that dispels all distress!

ravana juddha ajana kiyo taba
naga ki phas sabai sira daro
sriraghunatha sameta sabai dala
moha bhayo yaha sankata bharo
ani khagesa tabai hanuman ju
bandhana kati sutrasa nivaro
ko nahi janata hai jagame kapi
sankatamochana nama tiharo

When Ravana fought a fierce battle, and managed to tie Lord Rama and his entire army in the noose of a magic snake, and none could think of getting relief from this bondage, O Hanuman!, it was you who brought Garuda, the arch enemy of snakes, and got everyone freed from the deadly noose. O Hanuman! who does not know in the world your name that dispels all distress!

bandhu sameta jabai ahiravana
lai raghunatha patala sidharo
debihi puji bhali bidhi so bali
deu sabai mili mantra bicharo
jaya sahaya bhayo tab hi
ahiravana sainya sameta saharo
ko nahi janata hai jagame kapi
sankatamochana nama tiharo

When Ahiravan secretly carried away Lord Rama and his brother Lakshmana to the patal-loka (netherworld), the demon consulted his friends and decided to sacrifice the life of the two divine brothers at the altar of his chosen Deity, with due ceremony. But O Hanuman! it was you who reached there for the rescue of your Lord Rama and his brother and saved their life by

killing Ahiravan and his army. O Hanuman! who does not know in the world your name that dispels all distress!

kaja kiye bada devana ke tuma
bira mahaprabhu dekhi bicharo
kaun so sankata mora gariba ko
jo tumso nahi jata hai taro
begi haro hanuman mahaprabhu
jo kachu sankata hoya hamaro
ko nahi janata hai jagame kapi
sankata mochana nama tiharo

O Great Warrior! you have accomplished many a task for the good of gods. Can there be any problem or distress that I am facing and you cannot dispel, when you could help even gods? O Great Lord, I pray to you to quickly rid me of whatever distress I am suffering from. O Hanuman! who does not know in the world your name that dispels all distress!

lala deha lali lase, aru dhari lala langur
bajra deha danava dalan, jai jai jai kapisur

Glory, Glory, all glory to the valiant Hanuman who has a red body with crimson paste anointed over it, a red and heavy tail and whose physique is as sturdy as the thunderbolt and who is the destroyer of the demons.

SRI RAMA NAMA SANKIRTAN

Om sri-sita-laksmana-bharata
Satrughna-hanumat-sameta
Sri ramachandra para-brahmane namah.

Om! Salutation to Sri Ramachandra, the Supreme Being, accompanied by Sri Sita, Laksmana, Bharata, Satrughana and Hanuman.

Dakshine lakshmano yasya
Vame cha janakatmaja
Purato marutir yasya
Tam vande raghunandanam

I bow to that Lord Raghunandan (Rama), on whose right side is Lakshmana, on the left side is His consort Sita, daughter of Janaka, and Maruti (Sri Hanuman) is in the front.

Lokabhiramam ranaranga dheeram
Rajeevanetram raghuvamsa natham
Karunya roopam karunakaram tam
Sri rama chandram saranam prapadye

I take refuge in Lord Ramachandra who is the delighter (who bestows joy) on all people, who is courageous on the battlefield, whose eyes are as beautiful as the lotus, who is the embodiment of compassion.

Manojavam maruta tulya vegam
Jitendriyam buddhimatam varishtam

Vatatmajam vanara yootha mukhyam
Srirama dootam saranam prapadye

I take refuge in the messenger of Sri Rama (Sri Hanuman), whose speed is equal to that of the mind and the wind, who has conquered his senses, who is the foremost among the intellectuals, who is the son of Vayu (the Win-god) and who is chief among the leaders of monkeys.

Sri Nama Ramayana

Sri ram jaya ram jaya jaya ram
Sri ram jaya ram jaya jaya ram
Sri ram jaya ram jaya jaya ram
Sri ram jaya ram jaya jaya ram
Raghupati raghava raja ram
Patita pavana sita ram [3]

BALA-KANDAM

1. **Suddha-brahma-parat-para ram**

O Rama, Thou who art pure Brahman and the greatest of all beings!

2. **Kala tmaka-param-esvara ram**

O Rama, Thou who art of the nature of Time, and the supreme ruler!

3. **Sesa-talpa-sukha-nidrita ram**

O Rama, Thou who dost slumber on the serpent bed of Sesa!

4. **Brahm ady amara-prarthita ram**

O Rama, Thou who wert prayed to by Brahma and other gods!

5. Chanda-kirana-kula-mandana ram

O Rama, Thou who wert an ornament to the solar dynasty!

6. Srimad-Dasaratha-nandana ram

O Rama, Thou who wert born as the son of Dasaratha!

7. Kausalya-sukha-vardhana ram

O Rama, Thou who didst enhance the joy of Thy mother, Kausalya!

8. Visvamitra-priya-dhana ram

O Rama, Thou whom the sage Visvamitra cherished as his most precious wealth!

9. Ghora-tataka-ghataka ram

O Rama, Thou who didst destroy the fierce demoness Tataka!

10. Maric adi-nipataka ram

O Rama, Thou who didst put down the Raksasas like Marica!

11. Kausika-makha-samraksaka ram

O Rama, Thou who didst protect the sacrificial rites of Kausika (from the disturbance by Raksasas)!

12. Srimad-Ahalyo-ddharaka ram

O Rama, Thou who didst resurrect Ahalya!

13. Gautama-muni-sampujita ram

O Rama, Thou who wert worshipped by the sage Gautama!

14. Sura-muni-vara-gana-samstuta ram

O Rama, Thou who wert praised by the gods and the galaxy of great sages!

15. Navika-dhavita-mrdupada ram

O Rama, Thou whose tender feet were washed and worshipped by the boatman!

16. Mithila-pura-jana-mohaka ram

O Rama, Thou who didst fill the citizens of Mithila with wonder!

17. Videha-manasa-ranjaka ram

O Rama, Thou who didst delight Janaka, the king of Videha!

18. Tryambaka-karmuka-bhanjaka ram

O Rama, Thou who didst break the bow of Trymbaka (Siva)!

19. Sita rpita-varamalika ram

O Rama, Thou on whom Sita put her wedding garland!

20. Krta-vaivahika-kautuka ram

O Rama, Thou who didst shine in the splendour of the marriage ceremony!

21. Bhargava-darpa-vinasaka ram

O Rama, Thou who didst humble the pride of Bhargava!

22. Srimad ayodhya-palaka ram

O Rama, Thou who didst look after the government of Ayodhya!

AYODHYA-KANDAM

23. Aganita-guna-gana-bhusita ram

O Rama, Thou who wert possessed of countless virtues!

24. Avani-tanaya-kamita ram

O Rama, Thou who wert loved by Sita, the daughter of mother earth!

25. Raka-candra-sam anana ram

O Rama, Thou whose face was resplendent like the full moon!

26. Pitrvaky'asrita-kanana ram

O Rama, Thou who didst go to the forest in obedience to Thy father's words!

27. Priya-Guha-vinivedita-pada ram

O Rama, Thou whose feet were worshipped by Thy dear devotee Guha!

28. Tatksalita-nija-mrdu-pada ram

O Rama, Thou whose tender feet were washed by him!

29. Bharadvaja-mukha-nandaka ram

O Rama, Thou who didst give great joy to Bharadvaja and others!

30. Citrakut adri-niketana ram

O Rama, Thou who didst encamp on Mt. Citrakuta!

31. Dasaratha-santata-cintita ram

O Rama, Thou who wert the object of constant thought for Dasaratha!

32. Kaikeyi-tanay arthita ram

O Rama, Thou who wert supplicated to return by Bharata, the son of Kaikeyi!

33. Viracita-niji-pitr-karmaka ram

O Rama, Thou who didst perform the obsequies of Thy father Dasaratha!

34. Bharat arpita-niji-paduka ram

O Rama, Thou who didst bestow Thy sandals on Bharata!

ARANYA-KANDAM

35. Dandaka-vana-jana-pavana ram

O Rama, Thou who didst sanctify the denizens of the Dandaka forest!

36. Dusta-viradha-vinasana ram

O Rama, Thou who didst destroy the evil demon Viradha!

37. Sarabhanga-Sutiksn arcita ram

O Rama, Thou who wert worshipped by the sages Sarabhanga and Sutiksna!

38. Agastya nugraha-vardhita ram

O Rama, Thou whose powers were enhanced by the blessings of sage Agastya!

39. Gradhra dhipa-samsevita ram

O Rama, Thou who wert honoured by the vulture king Jatayu!

40. Panca-vati-tata-susthita ram

O Rama, Thou who didst settle down at Pancavati!

41. Surpanakh arti-vidhayaka ram

O Rama, Thou who didst punish Surpanakha by mutilation!

42. Khara-dusana-mukha-sudaka ram

O Rama, Thou who didst destroy the host of the Raksasas headed by Khara and Dusana!

43. Sita-priya-harin anuga ram

O Rama, Thou who didst chase the deer that fascinated Sita!

44. Maric arti-krd asuga ram

O Rama, Thou who by swift arrows terminated Marica's woes (i.e. killed him)!

45. Vinasta-sita nvesaka ram

O Rama, Thou who didst start in search of the lost Sita!

46. Gradra-dhipa-gati-dayaka ram

O Rama, Thou who didst give salvation to Jatayu, the King of vultures!

47. Sabari-datta-phala sana ram

O Rama, Thou who didst eat the fruit-offerings of the woman sage Sabari!

48. Kabandha-bahu-cchedana ram

O Rama, Thou who didst cut off the arms of the monster Kabandha!

KISKINDHA-KANDAM

49. Hanumat-sevita-nija-pada ram

O Rama, Thou whose feet were worshipped by Hanuman!

50. Nata-sugriva bhistada ram

O Rama, Thou who didst fulfil the prayers of Sugriva who became Thy vassal!

51. Garvita-vali-samharaka ram

O Rama, Thou who didst kill the proud Vali!

52. Vanara-duta-presake ram

O Rama, Thou who didst send the monkeys on Thy errand!

53. Hitakara-laksmana-samyuta ram

O Rama, Thou who didst live with Laksmana as Thy faithful attendant!

SUNDARA-KANDAM

54. Kapi-vara-santata-samsmrta ram

O Rama, Thou who wert ever remembered by the monkey leader Hanuman!

55. Tatgati-vighna-dhvamsaka ram

O Rama, Thou who didst liquidate all obstacles faced by him in his search for Sita!

56. Sita-pran adharaka ram

O Rama, Thou who didst sustain the life of Sita!

57. Dusta-Dasanana-dusita ram

O Rama, Thou who wert insulated by the evil Ravana!

58. Sista-hanumad bhusita ram

O Rama, Thou who wert adored by the noble Hanuman!

59. Sit avedita-kaka vana ram

O Rama, Thou who wert reminded of the episode of the crow by Sita!

60. Krta-cudamani-darsana ram

O Rama, Thou who didst behold the crest jewel sent by Sita!

61. Kapivara-vacana svasita ram

O Rama, Thou who wert consoled by the words of the monkey chief!

YUDDHA-KANDAM

62. Ravana-nidhana-prasthita ram

O Rama, thou who didst march forth for the destruction of Ravana!

63. Vanara-sainya-samavrta ram

O Rama, Thou who wert surrounded by the army of monkeys!

64. Sosita-sarid isarthita ram

O Rama, Thou who were importuned by the Lord of the seas on Thy threat to dry up the ocean!

65. Vibhisan abhaya-dayaka ram

O Rama, Thou who didst give refuge to Vibhisana!

66. Parvata-setu-nibandhaka ram

O Rama, Thou who didst build with mountains a bridge across the sea!

67. Kumbha-karna-siras-chedaka ram

O Rama, Thou who didst decapitate Kumbhakarna!

68. Raksasa-sangha-vimardaka ram

O Rama, Thou who didst annihilate the tribe of Raksasas!

69. Ahi-Mahi-ravana-charana ram

O Rama, Thou who wert spied upon by Ahiravana and Mahiravana in the form of singers!

70. Samhrta-dasa-mukha-ravana ram

O Rama, Thou who didst kill Ravana, the ten-headed Raksasa!

71. Vidhi-bhava-mukha-sura-samstuta ram

O Rama, Thou who wert praised by Brahma, Siva and other gods!

72. Svasthita-dasaratha-viksita ram

O Rama, Thou whom Dasaratha beheld with joy from his heavenly state!

73. Sita-darsana-modita ram

O Rama, Thou who didst rejoice to see Sita again!

74. Abhisikta-vibhisana-nata ram

O Rama, Thou who wert worshipped by Vibhisana after his coronation!

75. Puspaka-yana rohana ram

O Rama, Thou who didst ascend the aerial vehicle (Pushpaka for returning to Ayodhya)!

76. Bharadvaj abhi-nisevana ram

O Rama, Thou who wert adored by Bharadvaja!

77. Bharata-prana-priyakara ram

O Rama, Thou who didst fulfil Bharata's expectation (to see Thee return at the stipulated time)!

78. Saketa-puri-bhusana ram

O Rama, Thou who didst become an adornment to the city of Ayodhya!

79. Sakala-sviya-samanata ram

O Ram, Thou, who didst receive the homage of all Thy people!

80. Ratna-lasat-pith asthita ram

O Rama, Thou who wert seated on a throne shining with precious stones!

81. Patta bhiseka lankrta ram

O Rama, Thou who didst wear the robes and decorations proper for Thy coronation!

82. Parthiva-kula-sammanita ram

O Rama, Thou whom all the kings honoured (by offering their obeisance and rich presents)!

83. Vibhisan arpita-rangaka ram

O Rama, Thou who didst offer to Vibhisana the image of Sri Ranganatha!

84. Kisakula nugraha-kara ram

O Rama, Thou who didst shower Thy blessings on the hosts of monkeys!

85. Sakala-jiva-samraksaka ram

O Rama, Thou who art the protector of all beings!

86. Samasta-lok adharaka ram

O Rama, Thou who art the supporter of all the worlds.

NARAYANA SUKTAM

Sahasra sersham devam
Viswaksham viswasambhuvam
Viswam narayanam deva-
Maksharam paramam padam

Viswatah paraman nityam
Viswam narayanam harim
Viswamevedam purushas-
Tadvisvamupajeevati

Patim viswasyatmeswaram
Saswatam sivamachyutam
Narayanam mahajneyam
Viswatmanam parayanam

Narayana paro jyoti-
Ratma narayanah parah
Narayana param brahma
Tatwam narayanah parah
Narayana paro dhyata
Dhyanam narayanah parah

Yachcha kinchit jagat sarvam
Drishyate srooyatepi va
Antar bahischa tatsarvam
Vyapya narayanah sthitah

Anantamavyayam kavim samu-
Drentam viswa sambhuvam

Padma kosa prateekasam
Hridayam chapyadho mukham

Adho nishtya vitastyaante
Nabhyamupari tishthati
Jwalamala kulam bhati
Viswasyayatanam mahat

Santatam silabhistu
Lambatyaa kosasannibham
Tasyaante sushiram sookshmam
Tasmin sarvam pratishthitam

Tasya madhye mahanagnir
Viswarchir visvato mukhah
Sograbhug-vibhajan tishthan-
Nahara majarah kavih

Tirya goordhwa madhas-sayee
Rasmayastasva santata
Santapayati swam deha
Mapadatalamastagah
Tasya madhye vahnisikha
Aneeyordhwaa vyavasthitah

Neelatoyada madhyasthad
Vidyullekheva bhaswara
Neevarasooka vattanvee
Peetabhaswatyanoopama

Tasyah sikhaya madhye
Paramatma vyavasthitah
Sa brahma sa sivah sa harih sendrah
Soksharah paramah swarat

Ritam satyam param brahma
Purusham krishna pingalam
Oordhwaretam viroopaksham
Viswaroopaya vai namo namah

Narayanaya vidmahe
Vasudevaya dheemahi
Tanno vishnuh prachodayat

Vishnornukam veeryani pravocham
Yah parthivaani vimame rajamsi yo
Askabhayaduttaram sadhastham
Vichakramanas tredhorugayo vishno
Raratamasi vishnoh prishthamasi vishnoh
Sjnaptre stho vishnos syoorasi
Vishnor dhruvamasi vaishnavamasi
vishnave twa
Om Shantih Shantih Shantih

HYMN ON LORD NARAYANA

[TRANSLATION BY SWAMI KRISHNANANDA]

This universe is the Eternal Being (Narayana), the imperishable, the supreme, the goal, multi-headed and multi-eyed (i.e., omnipresent and omniscient), the resplendent, the source of delight for the whole universe.

This universe is the Supreme Being (Purusha) alone; hence it subsists on That, the Eternal which transcends it (in every way),–the omnipresent Absolute which destroys all sins.

The protector of the universe, the Lord of all Souls (or Lord over Self), the perpetual, the auspicious, the indestructible, the Goal of all creation, the Supreme object worthy of being known, the Soul of all beings, the Refuge unfailing (is He).

The Lord Narayana is the Supreme Absolute; Narayana is the Supreme Reality; Narayana is the Supreme Light; Narayana is the Supreme Self; Narayana is the Supreme Meditator; Narayana is the Supreme Meditation.

Whatever all this universe is,–seen or heard of,–pervading all this from inside and outside alike, stands supreme the Eternal Divine Being (Narayana).

He is the Limitless, Imperishable, Omniscient, residing in the ocean of the heart, the Cause of the happiness of the universe, the Supreme End of all

striving, (manifesting Himself) in the ether of the heart which is comparable to an inverted bud of the lotus flower.

Below the Adam's apple, at a distance of a span, and above the navel (i.e., the heart which is the relative seat of the manifestation of Pure Consciousness in the human being), effulges the Great Abode of the universe, as if adorned with garlands of flames.

Surrounded on all sides by nerve-currents (or arteries), suspends the lotus-bud of the heart in an inverted position. In it is a subtle space (a narrow aperture, the Sushumna-Nadi), and therein is to be found the Substratum of all things.

In that space within the heart resides the Great Flaming Fire, undecaying, all-knowing, with tongues spread out in all directions, with faces turned everywhere, consuming food presented before it, and assimilating it into itself.

His rays, spreading all round, side ways as well as above and below, warm up the whole body from head to foot. In the Centre of That (Flame) abides the Tongue of Fire as the topmost among all subtle things.

(Note: Due to the attachments and entanglement of the Jiva in worldly enjoyment and suffering, the Consciousness is enshrouded in potential as well as expressed objectivity, and hence it appears like a tiny streak of flame within the dark clouds of ignorance. But when the Jiva rises above worldliness the Consciousness is realised as the Infinite.)

Brilliant like a streak of lightning set in the midst of the blue rain-bearing clouds, slender like the awn of a paddy grain, yellow (like gold) in colour, in subtlety comparable to the minute atom, (this Tongue of Fire) glows splendid.

In the Middle of That Flame, the Supreme Self dwells. This (Self) is Brahma (the Creator), Siva (the Destroyer), Hari (the Protector), Indra (the Ruler), the Imperishable, the Absolute, the Autonomous Being. Prostrations again and again to the Omni-Formed Being, the Truth, the Law, the Supreme Absolute, the Purusha of blue-decked yellow hue, the Centralised-Forced Power, the All-Seeing One.

We commune ourselves with Narayana, and meditate on Vasudeva; May that Vishnu direct us (to the Great Goal).

Which valour and deed of the all-pervading Vishnu may I glorify? He has enveloped the earth and the heaven even upto the minutest dust of creation. Vishnu supports the abode of gods, preventing it from being shaken from its position. He takes three strides (which may mean the 3 strides which Vishnu took in His incarnation as Vamana or the 3 strides which the sun is supposed to take in the sky during the day, or the form Vishnu is supposed to take as Agni, Vayu and Surya) as the most gloriously eulogised one.

O Thou, Instrument of Yajna, who art the front and rear of Vishnu's form as Yajna, Thou who art its mouth and its connection. Thou art the firm support. Thou art verily Vishnu. I prostrate myself before Thee.

Om. May there be Peace, Peace, Peace.

EXCERPTS CONCERNING
THE NARAYANA-SUKTAM

(An Essay by Swami Krishnananda)

The Narayana-Sukta is, in a way, the mystical appendix to the Purusha-Sukta of the Veda, the only difference between the Purusha-Sukta and the Narayana-Sukta being the definition of the Deity addressed by them. The Purusha-Sukta beholds the Supreme Being as the All-encompassing, Impersonal Purusha, while the Narayana-Sukta addresses the Lord as Narayana. The Purusha-Sukta, thus, is a hymn addressed to the Purusha extending beyond the Cosmos, though, at the same time, present within Creation; and the Narayana-Sukta is a devout, touching, feelingful and personal address to the Creator of the Universe.

In the Narayana-Sukta some clarification of the hidden meaning of the Purusha Sukta is to be discovered. Narayana is the thousand-headed one, thousand-eyed, and thousand-limbed. But Narayana is not merely the Father or Creator of the Cosmos, beyond Creation, but is also hidden in the heart of everyone. Like a resplendent flame in the heart of the individual, Narayana can be visualised in deep meditation. In the lotus of the heart there is the Citadel of the Cosmos, the Palace of the Creator of the Universe. Thus, the worshipper of the Supreme Narayana need not necessarily look up to the sky to behold Him and adore Him. One can as well see the

same Narayana within himself, in his own heart. While Narayana creates the world from outside, he also impels everyone through feeling and action from within. Through every nerve-current, life flows and vibrates. This vibration, this flow of life, is the Chaitanya, or Consciousness, of Narayana moving in Creation. Narayana is adored as the One Being extending beyond Brahma, Vishnu, Siva, Indra and all the gods and angels, while Himself appearing as every one of them,–the Imperishable, Self-Existent All. Whatever is all this Universe,–Yacca kincit Jagat sarvam,–seen or unseen , in its depths, or is merely heard of,–within and without all these, Narayana is, enveloping everyone. May Narayana bless us, and bestow upon us glory.

THE 108 NAMES OFGURUDEV SRI SWAMI SIVANANDA

(Recited During Paduka Puja)

1. Om sri omkara roopaya namah.

Om, Prostrations to the One whose real form is Omkara.

2. Om satgurave namah.

Om, Prostrations to the Sat-Guru.

3. Om sakshacchankara roopadhrite namah.

Om, to the One who is veritable Lord Siva Himself.

4. Om sivanandaya namah.

Om, to Master Sivananda.

5. Om sivakaraya namah.

Om, to Him who is personification of Lord Siva.

6. Om siva-sayaniroopakaya namah.

Om, to Him who reveals the form of Lord Siva.

7. Om hrishikesa nivasine namah.

Om, to Him who resides in Rishikesh.

8. Om vaidyasastra visaradaya namah.

Om, to Him who is an expert in the knowledge of Medicines.

9. Om samadarsine namah.

Om, to the One of equal vision.

10. Om tapasvine namah.

Om, to the great ascetic, of great penance.

11. Om premaroopaya namah.

Om, to the One who is a personification of Love.

12. Om mahamunaye namah.

Om, to the great Muni (Sage).

13. Om divya jeevana sangha pratishthatre namah.

Om, to the Founder of The Divine Life Society.

14. Om prabodhakaya namah.

Om, to the Great Awakener.

15. Om geetananda svaroopine namah.

Om, to the very embodiment of the Bliss of the Bhagavad Gita.

16. Om bhaktigamyaya namah.

Om, to the One who can be attained through devotion and love.

17. Om bhayapahaya namah.

Om, to the Destroyer of Fear.

18. Om sarvavide namah.

Om, to the Being who is All-Knowing.

19. Om sarvagaya namah.

Om, to the One who is everywhere.

20. Om netre namah.

Om, to the One who leads.

21. Om trayeemarga pradarsakaya namah.

Om, to the Expounder and Revealer of all the three Paths (Karma, Bhakti and Jnana).

22. Om vairagya jnana nirataya namah.

Om, to Him who is established in Dispassion and Wisdom.

23. Om sarvaloka hitotsukaya namah.

Om, to Him who is intent upon the welfare of the entire universe.

24. Om bhavamaya prasamanaya namah.

Om, to Him who is the Allayer of the disease of this phenomenal existence (Birth and Death).

25. Om samadhigrantha kalpakaya namah.

Om, to Him who has written the Book on Samadhi.

26. Om gunine namah.

Om, to Him who is adorned by Divine qualities.

27. Om mahatmane namah.

Om, to the Great Souled One.

28. Om dharmatmane namah.

Om, to the Righteousness-Incarnate.

29. Om sthitaprajnaya namah.

Om, to the One who is established in firm Wisdom (Superconsciousness).

30. Om subhodayaya namah.

Om, to the One who is an Auspicious beginning (in all things).

31. Om ananda sagaraya namah.

Om, to Him who is an Ocean of Bliss.

32. Om saraya namah.

Om, to the Essence, the Quintessence of all Beings.

33. Om gangateerasramasthitaya namah.

Om, to Him who is residing on the bank of the holy river Ganga.

34. Om vishnudevananda-datta brahmajnana- pradeepakaya namah.

Om, to Him who shines with Brahma-Jnana (Divine Wisdom) conferred on him by his Sannyasa Guru, Swami Vishnudevananda (of Kailasa Ashram).

35. Om sree brahmasootropanisad anglabhashya prakalpakaya namah.

Om, to Him who rendered the Brahma-Sutras and the Upanishads in the English language.

36. Om visvananda charanayugma sevajata subuddhimate namah.

Om, to Him who attained the real Wisdom through the service of the two Holy Feet of Swami Viswananda, his Spiritual Guru.

37. Om mantramoortaye namah.

Om, to Him who is the Personification of all Mantras .

38. Om japaparaya namah.

Om, to Him who is immersed in Japa.

39. Om tantrajnaya namah.

Om, to Him who is the Knower of the Tantras.

40. Om manavate namah.

Om, to Him who is full of Humanity, of human qualities.

41. Om baline namah.

Om, to Him who is Powerful.

42. Om umaramana padayugma
satatarchana lalasaya namah.

Om, to Him who is ever eager to worship the Feet of the Lord of Uma.

43. Om parasmai jyotishe namah.

Om, to the Transcendental Light.

44. Om parasmai dhamne namah.

Om, to Him who is the Ultimate Transcendental Abode.

45. Om paramanave namah.

Om, to the Supreme Atom, the Soul of even the Atom.

46. Om paratparaya namah.

Om, to Him who is beyond even the Transcendental.

47. Om santamoortaye namah.

Om, to Him who is the Personification of Peace.

48. Om dayasagaraya namah.

Om, to Him who is the Ocean of compassion and Mercy.

49. Om Mumukshu-hridayasthitaya namah.

Om, to Him who dwells in the Hearts of Seekers after Liberation.

50. Om anandamrita samdogdhre namah.

Om, to Him who has obtained the Nectar of Supreme Bliss.

51. Om appayyakula-deepakaya namah.

Om, to Him who is the Illuminer of the Lamp that lights the Family of the Sage Appayya.

52. Om sakshibhootaya namah.

Om, to Him who is the Witness-Being

53. Om rajayogine namah.

Om, to Him who is the Great Raja Yogin.

54. Om satyananda svaroopine namah.

Om, to Him who is the Embodiment of Truth and Bliss.

55. Om ajnanamayabheshajaya namah.

Om, to Him who is the Physician for the Disease of Spiritual Ignorance.

56. Om lokoddharanapanditaya namah.

Om, to Him who is the Expert in saving Humanity

57. Om yogananda rasasvadine namah.

Om, to Him who is ever tasting the nectar of the Yogic Bliss.

58. Om sadachara samujjvalaya namah.

Om, to Him who is Effulgent, Radiant with noble conduct.

59. Om atmaramaya namah.

Om, to Him who is ever Rejoicing in his own Self.

60. Om sreegurave namah.

Om, to the Revered Guru.

61. Om sacchidananda vigrahaya namah.

Om, to Him who is the Embodiment of Satchidananda.

62. Om jeevanmuktaya namah.

Om, to Him who is Liberated even while Living.

63. Om chinmayatmane namah.

Om, to Him who is Pure Consciousness.

64. Om nistraigunyaya namah.

Om, to Him who is devoid of the Three Gunas.

65. Om yateesvaraya namah.

Om, to Him who is the Chief among Renunciates.

66. Om advaitasara-prakata veda-vedanta tattvagaya namah.

Om, to Him who has delved into the Wisdom of the Veda and Vedanta, expounding the Essence of nondualism (Advaita).

67. Om chidananda janahlada nrityageeta pravartakaya namah.

Om, to Him who causes great Rejoicing among people through his Ecstatic Song and Dance.

68. Om naveenajana santratre namah.

Om, to Him who is the Saviour of the Modern Man.

69. Om sree brahmamarga pradarsakaya namah.

Om, to Him who shows the Path to the Attainment of Brahman.

70. Om pranayama parayanaya namah.

Om, to Him who is ever intent on Pranayama.

71. Om nityavairagya samupasritaya namah.

Om, to Him who constantly takes Recourse to the Highest Dispassion.

72. Om jitamayaya namah.

Om, to Him who has conquered Maya.

73. Om dhyanamagnaya namah.

Om, to Him who is blissfully immersed in Deep Meditation.

74. Om kshetrajnaya namah.

Om, to Him who knows entirely the Mystery of this Personality.

75. Om jnanabhaskaraya namah.

Om, to Him who is the Sun of Wisdom.

76. Om maha devadi devaya namah.

Om, to Him who is the God of Gods.

77. Om kalikalmasha nasanaya namah.

Om, to Him who destroys the Impurity of this Iron Age (Kali Yuga).

78. Om tusharasailayogine namah.

Om, to Him who is the Yogi of the Snow Peaks, the Himalayan Yogi.

79. Om kotisoorya samaprabhaya namah.

Om, to the One whose Effulgence is equal to the Effulgence of a Million Suns.

80. Om munivaryaya namah.

Om, to Him who is the Foremost among Ascetics and Sages.

81. Om satyayonaye namah.

Om, to Him who is the Source of All Truth.

82. Om paramapurushaya namah.

Om, to Him who is the Supreme Being.

83. Om pratapavate namah.

Om, to Him who is endowed with Power.

84. Om nama-sankeertanotkarsha prasamsine namah.

Om, to the Being who has glorified the Singing of the Divine Name .

85. Om mahadyutaye namah.

Om, to the Great Radiance.

86. Om kailasayatra samprapta bahusantushtachetase namah.

Om, to Him who has attained great Satisfaction of the soul by performing pilgrimage to Mount Kailasa.

87. Om chatus sadhana sampannaya namah.

Om, to Him who is endowed with the Four Means of Liberation–1.Viveka (discrimination), 2. Vairagya (dispassion), 3. Shad-Sampat (sixfold virtues–sama (tranquility), dama (control of outer senses), uparati (renunciation), titiksha (endurance), sraddha (faith), samadhana (proper concentration), and 4. Mumukshutwa (intense longing for liberation).

88. Om dharmasthapana-tatparaya namah.

Om, to Him who is intent on re-establishing Dharma .

89. Om sivamoortaye namah.

Om, to Him who is the Form of Siva.

90. Om sivaparaya namah.

Om, to Him who is ever devoted to Siva as the Supreme.

91. Om sishteshtaya namah.

Om, to Him who is Dear to Good People.

92. Om sivekshanaya namah.

Om, to Him who is a Lover of Siva.

93. Om chaturanta medineevyapta suvisala yasodayaya namah.

Om, to Him whose Renown stretches to the Four Corners of the World.

94. Om satyasampoorna vijnana sutattvaika sulakshanaya namah.

Om, to Him who is characterised by Truthfulness, All-Knowledge and Insight into Truth.

95. Om sarvapranishu samjata bhratrubhavaya namah.

Om, to Him who has Created a Feeling of Brotherhood amongst all Creatures.

96. Om suvarchalaya namah.

Om, to Him who is lustrous (in face).

97. Om pranavaya namah.

Om, to Him who is the Essence of the Pranava–Om.

98. Om sarva tattvajnaya namah.

Om, to Him who knows all 24 Tattwas (Mysteries of the Universe).

99. Om sujnanambudhai chandramase namah.

Om, to Him who is the Moon to the Ocean of Wisdom.

100. Om jnanaganga srotasnana pootapapaya namah.

Om, to the One whose sins or Impurities have been completely removed by bathing in the Source of the Ganges of Divine Wisdom which is God.

101. Om sukhapradaya namah.

Om, to Him who is the Giver of Happiness.

102. Om visvanatha kripa-patraya namah.

Om, to Him who has obtained the Grace of Lord Siva.

103. Om sishya hrittapa taskaraya namah.

Om, to Him who steals away the Afflictions of the Hearts of his Disciples.

104. Om kalyanaguna sampoornaya namah.

Om, to Him who is full of Auspicious Good Qualities.

105. Om sadasiva parayanaya namah.

Om, to Him who is ever Adoring Lord Sadasiva.

106. Om kalpanarahitaya namah.

Om, to Him who is free from all Imaginations of the Mind.

107. Om veeryaya namah.

Om, to Him who is Heroic with Spiritual Force .

108. Om bhagavadganalolupaya namah.

Om, to Him who is immersed in Singing the Praises of the Lord.

Om sree satguru sivananda swamine namah.
Om namo bhagavate sivanandaya.

To our Spiritual Master, Swami Sivananda, I offer adorations.

GURUDEV KUTIR MANGALAM

(Recited every evening in Gurudev's Kutir)

(At Bhagavan Sri Krishna's altar)

1. **Krishnam kamala patraksham punya sravana kiirtanam**
   Vasudevam jagat-yonim-naumi naraayaanam harim

Om parabrahmane namaha.

I prostrate to the lotus-eyed Krishna who appreciates hearing kirtan, son of Vasudeva, womb of the world, who is Narayana Hari. OM prostrations to Krishna, the Supreme Self.

(At Gurudev's bed)

2. **Om Gurur-brahmaa gurur-vishnur**
   gurur-devo maheshvarah;
   Guruh sakshath param-brahma
   Tasmai shree gurave namah.

I prostrate to that Worshipful Guru who is himself Brahma, Vishnu and the Lord Maheshwara, and who is verily the Supreme Absolute Itself.

(At Bhagavan Sri Krishna's altar)

3. **Om Rajadhi rajaya prasahya sahine**
   Namo vayam vai sravanaya kurmahe
   Same kraman kama kamaya mahyam
   Kames-waro vai sravano dadatu
   Kuberaya vai sravanaya maharaj-aya namah.

OM. To that great King of kings, full of strength and valour (who is omnipresent), who is obtainable through listening (to scriptrures), to Him we are prostrating. He, who is the giver of all auspiciousness and fulfiller of all wishes, may such Lord bless us.

(facing Ganga)

4. **Gange cha Yamune chaiva**
   Godavari Saraswati
   Narmade Sindhu Kaveri
   Namas-tubhyam Namo Namah.

Prostrations to you, O Mothers Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu and Kaveri; prostrations to you all again and again.

(At Gurudev's bed)

5. **Mangalam gurudevaaya mahaaneeya gunaatmane**
   sarva loka sharanyaya saadhu rupaaya mangalam

Auspiciousness be unto Gurudev, the essence of the highest qualities. Auspiciousness be to the shelter of the world and the embodiment of goodness.

6) Mangalam yogivaryaaya mahaniya gunaatmane Gangaatira nivasaaya sri sivanandaaya mangalam

Om Sri Satguru paramatmane namah.

Auspiciousness be unto the most powerful yogi, the essence of the highest qualities, who lives on the banks of the Ganga. Auspiciousness be unto Gurudev Sri Swami Sivananda Maharaj. OM. To worshipful Satgurudev, the Supreme Self, I most humbly bow.

HYMNS TO THE DIVINE MOTHER GANGA

(recited every evening at Gurudev's Ghat)

SHREE GANGAA STOTRAM

Devi Sureshvari Bhagavati Gange
Tribuvana-tarini Taralata-range.
Shankara-mauli Vihaarini Vimale
Mama Matir-aastaam Tava Pada-kamale.

O Goddess Ganga! You are the divine river,
You are the saviour of the three worlds,
Thy ripples are pure, and you adorn Lord Siva's head,
O Mother!
May my mind always rest on your lotus feet.

Bhaageerathi Sukha-daayini Maataha
Tava Jala-mahimaa Nigame Khyaataha.
Naaham Jaane Tava Mahi-maanam
Paahi Kripaa-mayi Maama Ajnaanam.

O Mother Bhagirathi! You give happiness to everyone.
The significance of your waters is sung in the Vedas.
I am ignorant and incapable of comprehending your glory.
O Merciful Mother, please protect me in my ignorance.

SHREE GANGAA ARATI

1. **OM Jaya Gange Maataa, Maiyaa Jaya**
   Gange Maataa,
   Jo Nara Tum Ko Dhyaataa (2x)
   Mana-vaan-chhita Phala Paataa
   OM Jaya Gange Maataa

OM! Glory to Mother Ganges, O Mother Ganges! Anyone who remembers You gets his wish fulfilled.

OM! Glory to Mother Ganges!

2. **Chandra-See Jyoti Tumhaaree,**
   Jala Nirmala Aaataa, Maiyaa Jala Nirmala Aaataa
   Sharana Pare Jo Teri (2x)
   So Nara Tara Jaataa.
   OM Jaya Gange Maataa

Thou radiate like moonlight and Thy waters are pure. Anyone who bows before You crosses the ocean of Maya.

OM Glory to Mother Ganges!

3. **Putra Sagara Ke Taare,**
   Saba Jaga Ko Jnaataa,
   Maiyaa Saba Jaga Ko Jnaataa,
   Kripaa-Drishti Tumhaaree (2x)
   Tribhuvana Sukha-daataa.
   OM Jaya Gange Maataa

Thou saved the sons of Sagar – this is well known to all. Your one merciful glance gives the joys of the three worlds.

OM! Glory to Mother Ganges!

4. **Ek Hee Baara Jo Teree,**
   Sharanaagata Aataa, Maiyaa Sharanaagata Aataa,
   Yama Kee Traasa Mitaakara (2x)
   Parama Gatee Paataa.
   OM Jaya Gange Maataa

Anyone who surrenders unto You even once is free from the fears of death; He attains the Supreme Bliss.

OM! Glory to Mother Ganges!

5. **Aaraatee Maata Tumhaaree,**
   Jo Koi Nara Gaataa, Maiyaa Jo Koi Nara Gaataa,
   Daasa Vahee Sahaja Men,
   Bhakta Vahee Sahaja Men,
   Mukti Ko Paataa.
   OM Jaya Gange Maataa

Mother! Anyone who daily sings Your glory, That servant of Yours, that devotee of Yours, Gets salvation easily.

OM! Glory to Mother Ganges!

Karpoora Gauram Karun-aavataaram,
Samsaara Saaram Bhuja-gendra-haaram,
Sadaa Vasantam Hridayaaravinde,
Bhavam Bhavaanee Sahitam Namaami.

I bow to Lord Siva who is white as camphor, is compassion-incarnate, the Essence of the world, has the Serpent-king as a necklace and ever resides along with Parvati in the lotus of the heart.

GURU STOTRAS IN TWENTY-FOUR VERSES

RECITED DURING SPECIAL FUNCTIONS

1. **Brahmanandam Parama-Sukhadam**
   Kevalam Jnana-Murtim
   Dwandwa-Ateetam Gagana-Sadrisham
   Tattwam-Asyadi-Lakshyam;
   Ekam Nityam Vimalam-Achalam
   Sarvadhee-Sakshi-Bhutham
   Bhava-Ateetam Triguna-Rahitam
   Sat-gurum Tam Namami.

I prostrate to that Satguru, the Brahman, who is bliss, who is the giver of supreme happiness, who is absolute knowledge, who is beyond the pairs of opposites, who is vast like space, who is attained through assertions like "Tat Twam Asi", who is one, eternal, pure and changeless, the witness of the mind; who transcends all change and modifications, who is devoid of the three modes (of Prakriti).

2. **Yasyantarnadimadhyam Na Hi Karacharanam**
   Namagotram Na Sutram
   No Jatir-Naimva Varnam Na Bhavati Purusho
   No Papumsam No Cha Sthree;
   Nakaram No Vitaram Na Hi Jananamaranam

Nasti Punyam Na Papam
No Tattvam Tattvam-Ekam Sahaja-Samarasam
Sadgurum Tam Namami.

I prostrate to that Satguru who has no beginning, no middle, no end, no hands, no feet, no name, no lineage, no class, no caste, no colour, who is neither male nor female, who has no form, no change, no birth, no death, no virtue, no vice, no elements of creation, who is the one eternal Truth, who is the natural homogeneous Essence.

3. **Gurur Brahma Gurur Vishnur**
Gurur Devo Maheshvarah;
Guruh Sakshath Param Brahma
Tasmai Shree Gurave Namah.

I prostrate to that Sri Guru who is himself Brahman, Vishnu and Maheshwara (Siva), and who is verily the Supreme Absolute Itself.

4. **Chaitanyam Shashvatam Shantam**
Vyomateetam Niranjanam;
Nada-Bindu-Kala-Ateetam
Tasmai Shree Gurave Namah.

I prostrate to that Sri Guru who is pure Consciousness, eternal, peaceful, beyond ether, spotless and beyond time, space and sound.

5. **Ajnana Timirandhasya**
Jnana-Anjana Shalakaya;
Chakshur Unmelitam Yena
Tasmai Shree Gurave Namah.

I prostrate to that Sri Guru who has opened with the collyrium stick of divine knowledge, the eyes of one who was rendered blind by the darkness of ignorance.

6. **Akhanda-Mandalakaram**
Vyaptam Yena Characharam;
Tatpadam Darshitam Yena
Tasmai Shree Gurave Namah.

I prostrate to that Sri Guru who pervades the movable and the immovable universe as an unbroken infinitude of form, who has shown the state of the Infinite Brahman.

7. **Sthavaram Jangamam Vyaptam**
Yat Kincit Sacharacharam;
Tat Padam Darsitam Yena
Tasmai Shree Gurave Namah.

Prostrations to Sri Guru who reveals the Param Brahman, who as the Paramatma Omkar, the embodiment of Sat-Chit-Ananda, pervades the heavens, the earth and all immovable and living creatures.

8. **Chinmayam Vyapitam Sarvam**
Trailokyam Sacharacharam;
Tat Padam Darsitam Yena
Tasmai Shree Gurave Namah.

Prostrations to Sri Guru who reveals the Param Brahman, who as a mass of light, pervades all the three worlds along with the sky.

9. **Yat-satyena Jagatsarvam**
Yat-prakasena Bhanti Yat

Yad-anandena Nandati
Tasmai Shree Gurave Namah.

Prostrations to Sri Satguru by whose existence the world exists, by whose light the world is comprehended, and by whose bliss the world gets pleasure.

10. Na Guroradhikam Tattwam
Na Guroradhikam tapah;
Tattwa-Jnanat Param Nasti
Tasmai Sri Gurave Namah.

There is no greater truth than the truth concerning Sri Gurudeva; there is no greater purificatory action than devotion and service to the Guru; there is no knowledge superior to the truth of Sri Gurudev; Prostrations to Sri Gurudev.

11. Gurur Eko Jagat Sarvam
Brahma Vishnu Sivatmakam;
Guroh Parataram Nasti
Tasmat Sampoojayet Gurum.

Guru indeed is the whole universe. He is the embodiment of Brahma, Vishnu and Siva. There is nothing higher than the Satguru. Therefore, worship the Guru unceasingly.

12. Yasya Deve Para Bhaktir
Yatha Deve Tatha Gurau;
Tasyaite Kathita Hyarthah
Prakasyante Mahatmabhih.

The Mahatmas disclose these secrets only to those who have unflinching devotion to God and as deep

devotion to Guru as they have to their 'Ishta Devata' (chosen Deity).

13. **Mannathah Sri Jagannatho**
Mad Guruh Sri Jagad Guruh;
Mamatma Sarva-Bhutatma
Tasmai Shree Gurave Namah.

My Lord is the Lord of the Universe; my Guru is the Guru of the entire world; my soul (self) is the soul (self) of all beings. Prostrations to Sri Gurudev.

14. **Dhyana-Mulam Guror-Murtih**
Puja-Mulam Guroh Padam;
Mantra-Mulam Guror-Vakyam
Moksha-Mulam Guroh Kripa.

The form of the Guru is the basis of meditation; the feet of the Guru are the basis of worship; the words of the Guru are the source of Mantra; and the passage to liberation is only by Guru's Grace.

15. **OM Namah Sivaya Gurave**
Satchidananda Moortaye;
Nish-Prapan-chaya Shantaya
Nira-Lambaya Tejase.

OM. Prostrations to the Guru who is Siva (Bliss and Auspiciousness), who is the embodiment of Existence-Knowledge-Bliss, who is beyond world consciousness, who is peaceful, without any support and self-effulgent.

16. **Ajnana-Mula-Haranam**
Janma Karma Nivaranam;

Jnana-Vairagya Siddhyartham
Guroh Padodakam Pibet.

The sacred waters used for washing the Guru's feet should be drunk for the sake of destroying ignorance, for removing birth and death and the effects of karma, and for the attainment of divine knowledge and dispassion.

17. **Nitya-Shuddham Nirabhasam**
Nirakaram Niranjanam
Nitya-Bodham Chidanandam
Gurum Brahma Namamy-aham.

I prostrate to the Guru, the pure eternal Brahman, free from reflection, beyond all names and forms, taintless, ever awake as Pure Consciousness and Everlasting Bliss.

18. **Nidhaye Sarva Vidya-naam**
Bhisaje Bhava-Roginaam;
Gurave Sarva-Lokanaam
Shri Dakshina-Murtaye Namah.

I prostrate to Sri Dakshinamurti, who is the abode of all knowledge, who is the physician to those afflicted with the disease of Samsara, and who is the Guru of all the worlds.

19. **OM Namo Brahmadibhyo**
Brahma-Vidya-Sampra-Daya Kartrbhyo
Vamsa-Rshibhyo Mahadbhyo
Namo Guru-Bhyah.

OM Obeisance to Lord Brahma and others, to the propounders of the supreme knowledge of Brahman, to the traditional line of Seers and Sages and to the great and revered ones; obeisance to the Spiritual Masters.

20. Sarvo-Upaplava Rahitah
Prajnana Ghanah Pratyag-Artho
Brahmaiva'hamasmi,
Brahmaiva'hamasmi.

I am Brahman who is free from all evil, who is a mass of Consciousness and the innermost essence in all.

21. OM Narayanam Padmabhavam
Vasishtham Saktim Cha
Tatputra Parasaram Cha;
Vyasam Sukam Gaudapadam Mahantam
Govinda-Yogindram-Athasya Shishyam;
Sri Shankaracharyam-Athasya Padmapadam Cha
Hastamalakam Cha Shishyam;
Tam Totakam Vartikakaram
Sivanandam-Anyan
Asmad-Gurun-Santatam-Anatosmi.

OM I always offer my prostrations to the Supreme Brahman, Lord Narayana, the creator Brahma born from the lotus, the great sage Vasishtha, Sakti and his son Parasara, Vyasa, Suka, the great Gaudapadacharya, Govindapada the best among Yogins, his disciple Sri Shankaracharya, then to his disciples Padmapadarcharya, Hastamalakarcharya, Totakacharya and Sureshvaracharya, the author of the gloss on the commentaries of his Master, then to Gurudev Sri Swami Sivanandaji Maharaj and all my other spiritual masters.

22. Sruti-Smrti Purananam
Alayam Karunalayam;
Namami Bhagavat-Padam
Shankaram Lokasankaram.

I bow to Sri Shankaracharya who is the repository of all the Vedas, the Smrtis and the Puranas, the storehouse of all compassion and whose feet are adorable and who is the bestower of all auspiciousness to the whole world.

23. Shankaram Shankaracharyam
Kesavam Badaralyanam;
Sutra-Bhashya-Krtau Vande
Bhagavantau Punah Punah.

Obeisance to Shankararcharya who is Shankara (Siva) himself and to Vyasa who is Narayana himself, the authors of the commentary on the Brahma Sutras and the Sutras themselves respectively.

24. Ishvaro Gurur-Atmeti
Murti-Bhedavibhagine;
Vyomavad-Vyapta-Dehaya
Dakshina-murtaye Namah.

Prostrations to that Supreme Lord in the form of Dakshinamurti, whose body is all pervasive like space and who manifests as God, Guru and the Atman, the difference among the three being only in name and form.

JAYA GANESHA AS CHANTED BY SRI GURUDEV

OM Jaya Ganesha Jaya Ganesha Jaya Ganesha Pahimam
Sri Ganesha Sri Ganesha Sri Ganesha Rakshamam.

Sharavanabhava Sharavanabhava Sharavanabhava Namaha OM
Subramanya Subramanya Subramanya Sharana OM.

Jaya Sarasvati Jaya Sarasvati Jaya Sarasvati Pahimam
Sri Sarasvati Sri Sarasvati Sri Sarasvati Rakshamam.

Jaya Sri Lakshmi Jaya Sri Lakshmi Jaya Sri Lakshmi Pahimam
Jaya Sri Lakshmi Jaya Sri Lakshmi Jaya Sri Lakshmi Rakshamam.

OM Shakti OM Shakti OM Shakti OM
Brahma Shakti Vishnu Shakti Siva Shakti OM.
Adi Shakti Maha Shakti Para Shakti OM
Iccha Shakti Kriya Shakti Jnana Shakti OM.

Rajarajeshwari Rajarajeshwari Rajarajeshwari Pahimam
Tripurasundari Tripurasundari Tripurasundari Rakshamam.

Jaya Guru Siva Guru Hari Guru Ram
Jagad-Guru Param Guru Sat-Guru Shyam.

OM Adi-Guru Advaita-Guru Ananda-Guru OM
Chid-Guru Chidghana-Guru Chinmaya-Guru OM.

Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna Hare Hare.

Namah Sivaya Namah Sivaya Namah Sivaya
Namah Sivaya Namah Sivaya Namah Sivaya.

Namah Sivaya Namah Sivaya Namah Sivaya Bum
Namah Sivaya Namah Sivaya Namah Sivaya Bum..

OM Sri Ram Jaya Ram Jaya Jaya Ram
Sri Ram Jaya Ram Jaya Jaya Ram
Sri Ram Jaya Ram Jaya Jaya Ram
OM Sri Ram Jaya Ram Jaya Jaya Ram
Sri Ram Jaya Ram Jaya Jaya Ram.

Sri Rama Rama Rameti Rame Rame Manorame
Sahasranama Tat-tulyam Rama Nama Varanane

Ponnambalam Trichi Chidambarum Arunachalam
Maha Deva Maha Linga Madhyar-junesha.

Rama Rama Rameti Rame Rame Manorame
Sahasranama Tatulyam Rama Nama Varanane.

Anjaneya Anjaneya Anjaneya Pahimam
Hanumanta Hanumanta Hanumanta Rakshamam.

Sri Rama Sharanam-mama Rama Sharanam-mama Rama Sharanam-mama

Sri Krishna Sharanam-mama Krishna Sharanam-mama Krishna Sharanam-mama.

Dattatreya Dattatreya Dattatreya Pahimam
Dattaguru Dattaguru Dattaguru Rakshamam.

Dattatreya Dattatreya Dattatreya Namaha OM
Dattatreya Dattatreya Dattatreya Sharanam OM.

Aditaya Aditaya Aditaya Pahimam
Bhaskaraya Bhaskaraya Bhaskaraya Rakshamam.

Ganga-Rani Ganga-Rani Ganga-Rani Pahi Mam.
Bhagirathi Bhagirathi Bhagirathi Raksha Mam.

OM OM OM OM OM OM OM
OM OM OM OM OM OM OM
OM OM OM OM OM Vichar
OM OM OM OM Bhaja Omkar
OM OM OM OM OM OM OM
OM OM OM OM OM OM OM.

Sivo'ham Sivo'ham Sivo'ham Soham
Satchidananda-svaroopa'ham
Sivo'ham Sivo'ham Sivo'ham Soham
Satchidananda-svaroopa'ham.

Satyam Jnanam Anantham Brahman
Satchidananda Brahman.
I am that I-AM, I am that I-AM, I am that I-AM,
Satyam Jnanam Anantham Brahman.

OM-Tat-Sat OM-Tat-Sat OM-Tat-Sat OM
OM Shanti OM Shanti OM Shanti OM

Hari-OM-Tat-Sat Sri-OM-Tat-Sat Siva-OM-Tat-Sat OM
OM Shanti OM Shanti OM Shanti OM.*

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* From the audiotape/CD: "Practical Ways to Self-Realisation" produced by the Divine Life Society.

PART FOUR

SELECTED TEACHINGS OF GURUDEV SRI SWAMI SIVANANDA

PHILOSOPHY OF IDOL WORSHIP

Swami Sivananda

Everyone an Idol Worshipper

Idol worship is not peculiar to Hinduism. Christians worship the Cross. They have the image of the Cross in their mind. The Muslims keep the image of the Kaaba stone when they kneel and do prayers. The people of the whole world, save a few Yogis and Vedantins, are all worshippers of idols. They keep some image or the other in their mind.

The mental image also is a form of idol. The difference is not one of kind, but only of degree. All worshippers, however intellectual they may be, generate a form in the mind and make the mind dwell on that image.

Everyone is thus an idol worshipper. Pictures, drawings, etc., are only forms of idols. A gross mind needs a concrete symbol as a prop and a subtle mind requires an abstract symbol. Even a Vedantin has the symbol Om to fix his wandering mind. It is not only the pictures or images in stone and in wood that are idols, but dialectics and great leaders also become idols. So, why condemn idolatry?

A Medium for Establishing Communion With God

Idols are not the idle fancies of sculptors, but are shining channels through which the heart of the devotee is attracted to God and flows towards Him. Though apparently the image is worshipped, the devotee feels the presence of the Lord in it and pours out his devotion unto it. It is the appalling ignorance of the modern sensual man that clouds his vision and prevents him

from seeing Divinity in the lovely and enchanting idols of His forms.

Even as you catch the sound waves of people all over the globe through the radio and T.V., it is possible to commune with the all-pervading Lord through the medium of an idol. The divinity of the all-pervading God is vibrant in every atom of creation. There is not a speck of space where He is not. Why do you then say that He is not in the idols?

A Symbol of God

The idol is a substitute or symbol. The image in a temple, though it be made of stone, wood, or metal, is precious for a devotee as it bears the mark of his Lord, as it represents something which he holds holy and eternal. A flag is only a small piece of painted cloth, but to a soldier it stands for something that he holds very dear. He is prepared to give up his life in defending his flag. Similarly, the image is very dear to a devotee. It speaks to him in its own language of devotion. Just as the flag arouses martial valour in the soldier, so also the image arouses devotion in the devotee. The Lord is superimposed on the image and the image generates divine thoughts in the worshipper. If he beholds the stone idol of Lord Krishna at Pandharpur or any other idol in shrines, he bows his head with folded palms because there is the stamp of the Beloved Lord on the stone. The devotee superimposes on the stone idol his own Lord and all His attributes.

When you worship an image, you do not say: "This image has come from Jaipur. It was bought by Prabhu Singh. Its weight is 50 lbs. It is made of white marble. It has cost me Rs. 500." No! You superimpose all the attributes of the Lord on the image and pray: "O Inner Ruler! You are all-prevading. You are

omnipotent, omniscient and all-merciful. You are the source of everything. You are eternal, unchanging.You are the life of my life, the Soul of my soul!. Give me light and knowledge! Let me dwell in Thee for ever!"

When your devotion and meditation become intense and deep, you do not see the stone image. You behold the Lord only who is pure Consciousness.

Worship of the Idol

A form or image is necessary for worship in the beginning. It is an external symbol of God for worship. It is a reminder of God. The material image calls up the mental idea. Steadiness of mind is obtained by image worship. The worshipper will have to associate the ideas of infinity, omnipotence, omniscience, purity, perfection, freedom, holiness, truth and omnipresence with the form of worship he chooses.

It is not possible for all to fix the mind on the Absolute. A concrete form is necessary for the vast majority for practising concentration. To behold God everywhere and to practise the presence of God is not possible for the ordinary man. The idol is a support for the neophyte. It is a prop in his spiritual childhood. Idol worship is the easiest form of worship for the modern man.

Image worship is very necessary for beginners. The Lord is highly pleased when a small portion of His cosmic body is worshipped. An idol is a part of the body of the Lord. The whole world is His body. The devotion goes to the Lord.

The worshipper superimposes on the image the Lord and all His attributes. He does the sixteen forms of reverence to the Lord. First, the Presence of the Deity is invoked. Then a seat is offered, the feet are washed, water is offered, and then

hospitality is offered. The idol is bathed, dressed and invested with the sacred thread.

Sandal paste is applied to its forehead, flowers are offered, and incense is burnt. Then a lamp is lit and waved before and Deity. Food is now offered, together with the burning of camphor. A gift of gold is offered. Finally (the sixteenth step), the Deity is bidden farewell.

In these external forms of worship, the inner love finds expression. The wandering mind is fixed now in this form of worship. The aspirant gradually feels the nearness of the Lord. He attains purity of heart and slowly annihilates his egoism.

Unveiling the Divinity in the Idol

Regular worship and other modes of demonstrating our inner feeling of recognition of divinity in the idol unveil the Divinity latent in it. This is truly a wonder and a miracle. The picture comes to life. The idol speaks. It will answer your questions and solve your problems. The God in you has the power to awaken the latent Divinity in the idol. It is like a powerful lens that focusses the sun's rays onto a bundle of cotton. The lens is not fire and the cotton is not fire either, nor can the sun's rays by themselves burn the cotton. However, when all three are brought together in a particular manner, fire is generated and the cotton is burnt. Similar is the case with the idol, the aspirant, and the all-pervading Divinity. The idol is the lens which brings into focus the all-pervading rays of Divinity and lights up the aspirant with divine illumination.

God is enshrined in the idol. From here, He will protect you in a special manner. The idol will perform miracles. The place where it is installed is at once transformed into a temple, nay, a Vaikunta or Kailas in reality. Those who live in such a

place are freed from miseries, from diseases, from failures and from worldliness itself. The awakened Divinity in the idol acts as a guardian angel blessing all, conferring the highest good on those who bow to it.

When Idols Become Alive

For a devotee or a sage, there is no such thing as insentient matter. Everything is consciousness. The devotee actually beholds the Lord in the idol. Narsi Mehta was put to the test by a king. The king said,"O Narsi! If you are a true, sincere devotee of Lord Krishna, if, as you say, the idol is Lord Krishna Himself, let this idol move." According to the prayer of Narsi Mehta, the idol did move. The sacred bull, Nandi, standing before Shiva's idol, took the food offered by Tulasidas. The idol of Krishna played with Mirabai. It was full of life and consciousness for her.

When Appayya Dikshita went to the Tirupati temple in South India, the Vaishnavas refused to grant him admission. The next morning they found that the idol of Lord Vishnu in the temple had changed to the idol of Lord Shiva. The priest was greatly astonished and startled. He asked pardon and prayed to Appayya Dikshita to change the idol again to that of Lord Vishnu.

Kanaka Das was a great devotee of Lord Krishna in Udipi, in the district of South Kanara, in South India. He was not allowed to enter the temple on account of his low birth. Kanaka Das went round the temple and saw a small window at the back of the temple. He seated himself in front of the window. He was soon lost in singing songs in praise of Lord Krishna. Many people gathered round him. They were very powerfully attracted by the sweet melody of his music and the depth of his

devotion. Lord Krishna turned round to enable Kanaka Das to get His Darshan. The priests were struck with wonder. Even today, pilgrims are shown the window and the place where Kanaka Das sat and sang.

The idol is the same as the Lord, for it is the vehicle of the expression of the Mantra-consciousness which is the Deity. The devotee should regard the idol in the temple with the same attitude of respect and reverence that he would evince should the Lord Himself appear before him in person and speak to him in articulate sound.

Vedanta and Idol Worship

A pseudo-Vedantin feels ashamed to bow before an idol in the temple. He feels that his Advaita (attitude of oneness) will evaporate if he prostrates himself. Study the lives of the reputed Tamil saints–Appar, Sundarar, Sambandhar, and others. They all had the highest Advaitic realisation. They saw Lord Shiva everywhere. Yet, they visited all temples of Shiva, prostrated before the idol and sang hymns which are on record till today. The sixty-three Nayanar saints solely practised the worship of the idols of Shiva and attained God-consciousness thereby. They swept the floor of the temple, collected flowers, made garlands for the Lord and put lights in the temple. They were illiterate, but attained the highest realisation. They were practical Yogis and their hearts were saturated with pure devotion. They were embodiments of Karma Yoga. All practised the Yoga of synthesis. The idol was all consciousness to them, not a mere block of stone.

From the above facts, we can clearly infer that one can realise God through worship of the idol; that the idol is a great aid for the realisation of the Lord in His all-pervading, formless

aspect; also, that the worship of the idol is very essential for the purpose of concentration and meditation in the beginning; and that such a worship is not in any way a hindrance to the attainment of God-Realisation.

The mind is disciplined in the beginning by fixing it on a concrete object or symbol. When it is rendered steady and subtle, it can be fixed on an abstract idea such as ***Aham Brahma Asmi.*** As one advances in meditation, the form melts in the formless and one becomes absorbed in the formless essence. The worship of idols is, therefore, not contrary to the view of Vedanta. It is rather an aid to the highest Vedantic realisation.

Conclusion

Idol worship is only the beginning of religion. Certainly it is not its end. The same Hindu scriptures which prescribe idol worship for beginners, also speak of meditation on the Infinite or the Absolute and contemplation on the significance of ***Tat Twam Asi*** for advanced aspirants.

There are different grades of worship. The supreme state is Self-Realisation. Second in rank is meditation on the Supreme Self. The third is the worship of symbols. The fourth is the performance of rituals and pilgrimages to holy places. The Shastras, the Gurus, are like kind mothers. They take hold of the hands of the aspirants and take them step by step till they are established in the highest superconscious state. Glory to the Hindu Rishis who take aspirants from the lower to the higher form of worship!

Beloved children of the Lord! Shed your ignorant disbelief this moment. Enshrine supreme, unshakable, living faith in your heart this very moment. Recall to your mind the glorious examples of saints of the past. They believed, and they reaped

the rich spiritual harvests. You too can enjoy great peace, happiness and prosperity here, and attain Him here and now if you have faith in idol worship.

SYMBOLISM IN RITUAL WORSHIP

By Sri Swami Sivananda

Bell: The bell is rung to shut out external sounds and to make the mind go inward and get concentrated.

Deepa: is waved before the Padukas or a deity.This denotes that the Lord is Jyoti Swarupa. He is all light. The devotee says: "O Lord! Thou art the self-effulgent Light of the universe. Thou art the Light in the sun, moon and fire. Remove the darkness in me by bestowing your Divine Light. May my intellect be illumined." This is the significance of waving the light before the Padukas, the picture of Sri Gurudev or any deity.

Sandal Paste: The use of sandal paste reminds the devotee that he should, in his difficulties, be as patient as the sandal. Sandal emanates a sweet fragrance when it is ground and made into a paste. So also the devotee should not murmur when difficulties arise. On the other hand, he should remain cheerful and happy and radiate sweetness and gentleness like the sandal, when ground.

Kumkum: Specially prepared red powder sacred to all gods, especially Devi.

Dhoopa or ***scented sticks*** are lighted before the Padukas. The incense spreads through the whole room. It acts as a

disinfectant also. Lighting of Dhoop denotes that the Lord is all-pervading, that He fills the whole universe with His living Presence. It is to remind us of this fact that Dhoop is lighted. The devotee also prays: "O Lord! Let the Vasanas and Samskaras (subtle desires) dormant in me vanish like the smoke of this incense. Let them become like ashes. Let me become stainless."

Camphor: Lighting of camphor denotes that the individual ego should melt like the camphor, and the Jivatman or individual soul should become one with the Supreme Light of lights.

Water, flowers, rice, etc., are offered to the Lord during worship. This denotes that the Lord is pleased with even the smallest offering. What is wanted is the heart of the devotee. The Lord says in the Gita: "Whoever offers a leaf, fruit, or even water with devotion, that I accept, offered with a loving heart."

The benefits of ***Prasad*** (blessed food) and ***Charanamrit*** (milk) are beyond description. They have the power to change the outlook of a person entirely. Prasad and Charanamrit have the power to cure diseases and even bring back to life those who are dead. Prasad destroys sins and pains. Prasad is the sacred offering of the Lord. The devotee offers sweet rice, fruits, gur, milk and other such articles. After offering them to the Lord they are shared among the members of the household or the devotees present. The mental Bhava or feeling of the devotee offering the articles to the Lord is very important.

"Do not neglect outward symbols. They are very beneficial. When viewed form the right angle of vision one will find that they play a very important part in his material as well as spiritual life. Though they may look very simple and unimportant, yet they are very scientific and effective."

TWENTY HINTS ON MEDITATION

FROM THE INSPIRING PEN OF

SRI SWAMI SIVANANDA

1. Have a separate meditation-room under lock and key. Never allow anybody to enter the room. Burn incense there. Wash your feet and then enter the room.

2. Retire to a quiet place or room where you do not fear interruption, so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained , in which case you should do the best you can . You should be alone, yourself , in communion with God or Brahman.

3. Get up at 4 a.m. (Brahmamuhurta) and meditate from 4 a.m to 6 a.m. Have another sitting at night from 7 p.m. to 8 p.m..

4. Keep a picture of your Ishta Devata in the room, and also some religious books- the Gita, the Upanishads, the Yoga Vasishtha, the Bhagavata, etc. Spread your Asana in front of the picture of your Ishta Devata.

5. Sit in Padma, Siddha, Sukha or Svastika Asana. Keep the head, neck and trunk in a straight line. Do not bend either forward or backward.

6. Close your eyes and concentrate gently in the Trikuti, the space between the two eye-brows. Lock the fingers.

7. Never wrestle with the mind . Do not use any violent effort in concentration. Relax all the muscles and the nerves. Relax the brain. Gently think of your Ishta Devata. Slowly repeat your Guru-Mantra with Bhava and meaning. Still the bubbling mind. Silence the thoughts.

8. Make no violent effort to control the mind, but rather allow it to run along for a while, and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at first, until it gradually slows down and looks to you for orders. It may take some time to tame the mind but each time you try it will come around you in a shorter time.

9. SAGUNA AND NIRGUNA DHYANA: To meditate on a Name and a Form of the Lord is Saguna-Dhyana. This is concrete meditation. Meditate on any form of God you like, and repeat His Name mentally. This is Saguna-Dhyana. Or repeat Om mentally and meditate on abstract ideas like Infinity, Eternity, Purity, Consciousness, Truth, Bliss, etc., identifying these with your Self. This is Nirguna-Dhyana. Stick to one method. In the initial stages, Saguna-Dhyana alone is suitable for the vast majority of persons.

10. Again and again withdraw the mind from worldly objects when it runs away from the Lakshya, and fix it there. This sort of combat will go on for some months.

11. When you meditate on Lord Krishna in the beginning, keep His picture in front of you. Look at it with steady gazing without winking the eye-lids. See His feet first, then yellow silken robe, then the ornaments around His neck, then His face, ear-rings, crown on the head, set with diamonds, then His armlets, bracelets, then His conch, disc, mace and lotus. Then come again to the feet. Now start again the same process. Do

this again and again for half an hour. When you feel tired look steadily on the face only. Do this practice for three months.

12. Then close your eyes and mentally visualise the picture and rotate the mind in the different parts, as you did before.

13. You can associate the attributes of God, as omnipotence, omniscience, purity, perfection, etc., during the course of your meditation.

14. If evil thoughts enter your mind, do not use your will-force in driving them. You will only lose your energy. You will only tax your will. You will fatigue yourself. The greater the effort you make, the more the evil thoughts will return with redoubled force. They will return more quickly, also. The thoughts will become more powerful. Be indifferent. Keep quiet. They will pass away soon. Or, substitute good counter-thoughts (Pratipaksha-Bhavana method). Or, think of the picture of God and the Mantra, again and again forcibly. Or pray.

15. Never let a day pass without meditation. Be regular and systematic. Take Sattvic food. Fruits and milk will help mental focusing. Give up meat, fish, eggs, smoking, liquors, etc.

16. Dash cold water on the face to drive off drowsiness. Stand up for 15 minutes. Tie the tuft of hair on the head, with a piece of string, to a nail above. As soon as you begin to doze, the string will pull you up, will wake you up. It will serve the part of a mother. Or, lean upon an improvised swing for 10 minutes, and move yourself to and fro. Do 10 or 20 mild Kumbhakas (Pranayama). Do Sirshasana and Mayurasana. Take only milk and fruits at night. By these methods you can combat sleep.

17. Be careful in the selection of your companions. Give up going to talkies. Talk a little. Observe Mouna for two hours

daily. Do not mix with undesirable persons. Read good, inspiring, religious books. (This is a substitute for good company, if you do not get positive good company). Have Satsanga. These are all auxiliaries to meditation.

18. Do not shake the body. Keep it as firm as a rock. Breath slowly. Do not scratch the body every now and then. Have the right mental attitude as taught by your Guru.

19. When the mind is tired, do not concentrate. Give it a little rest.

20. When an idea exclusively occupies the mind, it is transformed into an actual physical or mental state. Therefore, if you keep the mind fully occupied with the thought of God alone, you will get into Nirvikalpa Samadhi very quickly. Therefore, exert in right earnest.

TWENTY IMPORTANT SPIRITUAL INSTRUCTIONS

BY

H.H. SRI SWAMI SIVANANDAJI MAHARAJ

1. Get up at 4 a.m. daily. This is Brahmamuhurta which is extremely favourable for meditation on God.

2. **Asana:** Sit on Padma, Siddha or Sukha Asana for Japa and meditation for half an hour, facing the East or the North. Increase the period gradually to three hours. Do Sirshasana and Sarvangasana for keeping up Brahmacharya and health. Take light physical exercises as walking, etc., regularly. Do twenty Pranayamas.

3. **Japa:** Repeat any Mantra as pure Om or Om Namo Narayanaya, Om Namah Sivaya, Om Namo Bhagavate Vaasudevaya, Om Sri Saravanabhavaya Namah, Sita Ram, Sri Ram, Hari Om, or Gayatri, according to your taste or inclination, from 108 to 21,600 times daily.

4. **Dietetic Discipline:** Take Sattvic food, Suddha Ahara. Give up chillies, tamarind, garlic, onion, sour articles, oil, mustard, asafoetida. Observe moderation in diet (Mitahara). Do not overload the stomach. Give up those things which the mind likes best for a fortnight in a year. Eat simple food. Milk and fruits help concentration. Take food as medicine to keep the life going. Eating for enjoyment is sin. Give up salt and sugar for a month. You must

be able to live on rice, Dhal and bread without any chutney. Do not ask for extra salt for Dhal and sugar for tea, coffee or milk.

5. Have a separate meditation-room under lock and key.

6. Do charity regularly, every month, or even daily according to your means, say six paisa per rupee.

7. **Svadhyaya:** Study systematically the Gita, Ramayana, Bhagavata, Vishnu-Sahasranama, Lalita-Sahasranama, Aditya Hridaya, Upanishads or Yoga Vasishtha, the Bible, Zend Avesta, the Koran, the Tripitakas, the Granth Sahib, etc., from half an hour to one hour daily and have Suddha Vichara.

8. Preserve the vital force (Veerya) very, very carefully. Veerya is God in motion or manifestation—Vibhuti. Veerya is all power. Veerya is all money. Veerya is the essence of life, thought and intelligence.

9. Get by heart some prayer-Slokas, Stotras and repeat them as soon as you sit in the Asana before starting Japa or meditation. This will elevate the mind quickly.

10. Have Satsanga. Give up bad company, smoking, meat and alcoholic liquors entirely. Do not develop any evil habits.

11. Fast on Ekadasi or live on milk and fruits only.

12. Have Japa Maala (rosary) round your neck or in your pocket or underneath your pillow at night.

13. Observe Mouna (vow of silence) for a couple of hours daily.

14. Speak the truth at all costs. Speak a little. Speak sweetly.

15. Reduce your wants. If you have four shirts, reduce the number to three or two. Lead a happy, contented life. Avoid unnecessary worry. Have plain living and high thinking.

16. Never hurt anybody (*Ahimsa Paramo Dharmah*). Control anger by love, Kshama (forgiveness) and Daya (compassion).

17. Do not depend upon servants. Self-reliance is the highest of all virtues.

18. Think of the mistakes you have committed during the course of the day, just before retiring to bed (self-analysis). Keep daily diary and self-correction register. Do not brood over past mistakes.

19. Remember that death is awaiting you at every moment. Never fail to fulfil your duties. Have pure conduct (Sadachara).

20. Think of God as soon as you wake up and just before you go to sleep. Surrender yourself completely to God (Saranagati).

OM Santih Santih Santih!

This is the essence of all spiritual Sadhanas. This will lead you to Moksha. All these Niyamas or spiritual canons must be rigidly observed. You must not give leniency to the mind.

SADHANA TATTVA
OR
THE SCIENCE OF SEVEN CULTURES

For Quick Evolution of the Human Soul

INTRODUCTION

(a) An ounce of practice is better than tons of theory. Practise Yoga, Religion and Philosophy in daily life and attain Self-realisation.

(b) These thirty-two instructions give the essence of the Eternal Religion (Sanatana Dharma) in its purest form. They are suitable for modern busy householders with fixed hours of work. Modify them to suit your convenience and increase the period gradually.

(c) In the beginning take only a few practicable resolves which form a small but definite advance over your present habits and character. In case of ill-health, pressure of work or unavoidable engagements replace your active Sadhana by frequent remembrance of God.

HEALTH CULTURE

1. Eat moderately. Take light and simple food. Offer it to God before you eat. Have a balanced diet.

2. Avoid chillies, garlic, onions, tamarind, etc., as far as possible. Give up tea, coffee, smoking, betels, meat and wine entirely.

3. Fast on *Ekadasi* days. Take milk, fruits or roots only.

4. Practise Yoga Asanas or physical exercises for fifteen to thirty minutes every day. Take a long walk or play some vigorous games daily.

ENERGY CULTURE

5. Observe silence (Mouna) for two hours daily and four to eight hours on Sundays.

6. Observe celibacy according to your age and circumstances. Restrict the indulgence to once a month. Decrease it gradually to once a year. Finally take a vow of abstinence for whole life.

ETHICAL CULTURE

7. Speak the TRUTH. Speak little. Speak kindly. Speak sweetly.

8. Do not injure anyone in thought, word or deed. Be kind to all.

9. Be sincere, straightforward and open-hearted in your talks and dealings.

10. Be honest. Earn by the sweat of your brow. Do not accept any money, things or favour unless earned lawfully. Develop nobility and integrity.

11. Control fits of anger by serenity, patience, love, mercy and tolerance. Forget and forgive. Adapt yourself to men and events.

WILL CULTURE

12. Live without sugar for a week or month. Give up salt on Sundays.

13. Give up cards, novels, cinemas and clubs. Fly from evil company. Avoid discussions with materialists. Do not mix with persons who have no faith in God or who criticise your Sadhana.

14. Curtail your wants. Reduce your possessions. Have plain living and high thinking.

HEART CULTURE

15. Doing good to others is the highest religion. Do some selfless service for a few hours every week, without egoism or expectation of reward. Do your worldly duties in the same spirit. Work is worship. Dedicate it to God.

16. Give two to ten per cent of your income in charity every month. Share what you have with others. Let the world be your family. Remove selfishness.

17. Be humble and prostrate yourself to all beings mentally. Feel the Divine Presence everywhere. Give up vanity, pride and hypocrisy.

18. Have unwavering faith in God, the Gita and your Guru. Make a total self-surrender to God and pray: "Thy Will be done; I want nothing." Submit to the Divine Will in all events and happenings with equanimity.

19. See God in all beings and love them as your own Self. Do not hate anyone.

20. Remember God at all times or, at least, on rising from bed, during a pause in work and before going to bed. Keep a Maala in your pocket.

PSYCHIC CULTURE

21. Study one chapter or ten to twenty-five verses of the Gita with meaning, daily. Learn Sanskrit, at least sufficient to understand the Gita in original.

22. Memorise the whole of the Gita, gradually. Keep it always in your pocket.

23. Read the Ramayana, Bhagavata, Upanishads, Yoga-Vasishtha or other religious books daily or on holidays.

24. Attend religious meetings, Kirtans and Satsanga of saints at every opportunity. Organise such functions on Sundays or holidays.

25. Visit a temple or place of worship at least once a week and arrange to hold Kirtans or discourses there.

26. Spend holidays and leave-periods, when possible, in the company of saints or practise Sadhana at a holy place in seclusion.

SPIRITUAL CULTURE

27. Go to bed early. Get up at four o'clock. Answer calls of nature, clean your mouth and take a bath.

28. Recite some prayers and Kirtan Dhvanis. Practise Pranayama, Japa and meditation from five to six o'clock. Sit on Padma, Siddha, or Sukha Asana throughout, without movement, by gradual practice.

29. Perform your daily Sandhya, Gayatri Japa, Nityakarma and worship, if any.

30. Write your favourite Mantra or Name of God in a notebook for ten to thirty minutes, daily.

31. Sing the Names of God (Kirtan), prayers, Stotras and Bhajans for half to one hour at night with family and friends.

32. Make annual resolves on the above lines. Regularity, tenacity and fixity are essential. Record your Sadhana in a spiritual diary daily. Review it every month and correct your failures.

THE SPIRITUAL DIARY

(WEEKLY)

The Spiritual Diary is a whip for goading the mind towards righteousness and God. If you regularly maintain this diary, you will get solace, peace of mind and make quick progress in the spiritual path. Maintain a daily diary and realise the marvellous results.

No	Questions	Month							Total
		1	2	3	4	5	6	7	
1	When did you get up from bed?								
2	How many hours did you sleep?								
3	How many Maalas of Japa?								
4	How long in Kirtan?								
5	How many Pranayamas?								
6	How long did you perform Asanas?								
7	How long did you meditate in one Asana?								
8	How many Gita Slokas did you read or get by heart?								
9	How long in company of the wise (Satsanga)?								
10	How many hours did you observe Mouna?								
11	How long in disinterested selfless service?								
12	How much did you give in charity?								
13	How many Mantras you wrote?								
14	How long did you practise physical exercise?								
15	How many lies did you tell and with what self-punishment?								
16	How many times and how long of anger and with what self-punishment?								
17	How many hours you spent in useless company?								
18	How many times you failed in Brahmacharya?								
19	How long in study of religious books?								
20	How many times you failed in the control of evil habits and with what self-punishment?								
21	How long you concentrated on your Ishta Devata (Saguna or Nirguna Dhyana)?								
22	How many days did you observe fast and vigil?								
23	Were you regular in your meditation?								
24	What virtues are you developing?								
25	What evil quality are you trying to eradicate?								
26	Which Indriya is troubling you most?								
27	When did you go to bed?								

Name . . . . . .

Address . . . . . *Signature*

MY RESOLVE FOR THE YEAR

20___

1. I will perform Asanas, Pranayamas for_____minutes daily.

2. I will take milk and fruits only in lieu of night meals once a week /fortnight /month.

3. I will observe a fast on Ekadasi days or once a month.

4. I will give up _____ (one of my cherished objects of enjoyment) once every _____days/month/ or for ____days /months.

5. I will not indulge in any of the following more than once every ____ days /months: (a) Smoking (b) Cards (c) Cinemas (d) Novels.

6. I will observe Mouna (complete silence) for___ minutes/hours daily and ___ minutes/hours on Sundays/holidays and utilise the time in concentration, meditation, Japa, introspection.

7. I will observe Brahmacharya (celibacy) for___ weeks /months at a time.

8. I will not utter angry, harsh or vulgar words towards any one during this year.

9. I will speak truth at all cost during this year.

10. I will not entertain hatred or evil thoughts towards anyone.

11. I will give away __ percentage of my income in charity.

12. I will perform selfless service (Nishkama Karma Yoga) for __ hours daily /weekly.

13. I will do ___ Malas of Japa daily (Mala of 108 beads).

14. I will write my Ishta Mantra /Guru Mantra in a notebook daily for __ minutes or ___ pages.

15. I will study ____ Slokas of Gita daily with meaning.

16. I will maintain a Daily Spiritual Diary and send a copy of it every month to my Guruji for getting further lessons.

17. I will get up at ____ a.m. daily and spend ___ hours in Japa, concentration, meditation, prayers, etc.

18. I will conduct Sankirtan with family members and friends daily for ___ minutes /hours at night.

Signature:_____

SALUTATIONS AND ADORATIONS

Sri Swami Sivananda

Salutations unto Thee, O Lord, the Creator of this universe. Thou art the Protector of this world. Thou art in the grass and the rose. Thou art in the sun and the stars. Salutations unto Thee, O Bestower of Bliss and Immortality, Salutations unto Thee!

Adorations unto Thee, the Supreme Being, who dwells in the hearts of all beings, who is in the fire and water, who is in the plants, herbs and trees, who is in the stones, bricks and iron-bars and who has pervaded the whole universe.

I bow to Thee, O Secret of secrets! I bow to Thee, O Indweller of our hearts! I bow to Thee, O Inner Ruler of all beings! I bow to Thee, O Thread-Soul who connects all beings, who pervades and permeates and interpenetrates all things of this universe!

Thou art without beginning and end. Thou art the flower; Thou art the bee; Thou art woman; Thou art man; Thou art the sea; Thou art the waves; Thou art the old man tottering with a stick; Thou art the saint; Thou art the rogue.

Thou art Light Divine. Thou art Light of Knowledge. Thou art the Dispeller of darkness. Thou art the Supreme Guru. Thou art our Father, Mother, Brother, Friend, Guru, Relative and sole

Refuge. Thou art the Paramatman. Thou art the Self of this universe.

O Sweet Lord! May I never again forget my immortal nature. May I be able to look upon all with equal vision. May I attain the Supreme Seat of Brahman. May I be free from impurity and sin. May I know my real essential nature.

Through Thy Grace, may I realize Truth. May I always entertain sublime thoughts. May I realize myself as the Light Divine. May I behold the one sweet immortal Self in all beings. May I realize Brahman with pure understanding.

May that Light of lights ever guide me. May He cleanse my mind of all impurities. May He inspire me. May He bestow on me Power, Courage and Strength. May He remove all obstacles on the Spiritual Path. May He make my life happy and fruitful.

I bow to Thee, O Lord of lords, O God of gods, O Deva of devas, O Brahman of the Upanishads, the Support for Maya and Ishvara, the Supreme Bridge to Immortality!

OM Peace! Peace!! Peace!!!

GURUDEV'S LEGACY

Sri Swami Chidananda

Gurudev's legacy to posterity is in the form of his wondrous spiritual literature – nearly 300 books upon practically every aspect of human culture. But ever his fondest, dearest subject was the unfoldment of the hidden divinity of the human individual, was to bring to humanity the truth about their real essential nature. "You are not a human being only, you are Divine. You are Godly, you are part and parcel of that great cosmic Divine Principle whom we call God, Allah, Zoroaster, Ahura Mazda, Tao, Nirvana, Jehova, the Supreme Plenum, or the Almighty in Heaven. Whatever name is given to that Supreme Divine Principle, the Eternal Infinite, the Eternal all-pervading Presence, the Reality, you are part of that Reality. Divinity is your innermost real nature, not this limited name and form personality only".

He was never tired of reiterating this one great central Truth – the fact of the divinity of the human being. That is your real being. Your eternal identity is divinity, not this small human personality. He used to say, "Mr. So and So is a false non-entity; Brahman (God) is the only real entity. Awake, arise, enquire, 'Who am I?', know thyself and be free. You are not this body, not this mind, you are immortal *Atman*. Roar Om, Om, Om! Come out of this cage of flesh and bones and assert your divinity. This is your birthright." These were the electrifying words, the great call, of Gurudev. Gurudev was a radiant sage in

the great line of illumined and enlightened perfect Masters who have graced this land from Upanishadic times, that unbroken line of great souls, noble souls, who have attained their unity with the Supreme Being.

In this century, in our own generation, he shone as an authentic representative of this unbroken line of great teachers, *Siddha Mahapurusha*. And it is in this capacity as a representative of this great experience of *Aparoksha Anubhuti, Brahma Jnana* (enlightenment) that he gave his experience, his teachings, his light and his wisdom to all beings through ceaseless work day and night. Since starting his mission in 1928-1929, when the first copies of *Twenty Important Spiritual Instructions* and *Sadhana Tattwa* were made to see the light of day, from that time onwards, ceaselessly, until his last breath, he was ever calling upon human individuals to awaken, develop, and assert their spiritual nature. He was a spiritual teacher.

His message was essentially spiritual, but he knew there could be no spirituality without morality. He knew that the foundation of God-realization is ethical perfection. He knew and was never tired of asserting that goodness was the key to blessedness, that it was an indispensable prerequisite to Yoga, to any Yoga. Without morality, without ethical perfection, without a life well-grounded in virtue, all yoga is only a skimming of the surface, if not a downright sham. It lacks strength and, with a little bit of shaking, it will evaporate. Any yoga, any *sadhana*, any so-called spirituality which is not firmly grounded on the strong foundation of ethical perfection, that is not rooted in virtue, that yoga, that experience is like a house built on sand. It is not the truth. Therefore, he used to say, "I will never stop hammering upon this truth. Then alone maybe it will penetrate a little."

Thus he was always saying, "Be good, do good", and "Be kind, be compassionate, practice *Ahimsa, Satyam, and Brahmacharya* – non-injury, truthfulness, and purity in thought, word and deed." Again and again, he gave it as the quintessence of his teachings. And whatever he wrote during his lifetime in the form of 300 books, he has given in his *Twenty Important Spiritual Instructions* for the whole world as his brief, practical, wisdom teachings, as his spiritual message.

He used to say: "You must look at yourself in a more subtle, deeper way. You must do introspection. You must look inside and see what your fantasies contain, see what your imaginings contain, see what your dreams contain. And more than anything else, see what your secret desires contain, the secret subtle desires lurking in the heart. Day after day, you should make a special effort to delve within, to introspect. Never give up this practice". This method of self-examination was stressed by people like Mahatma Gandhi and the famous Benjamin Franklin and others. Introspect! Then you will know yourself. That is the real you.

But then, if you are a super-egoistic person with vanity, whatever you discover you will try to justify. That is another aspect of *maya*. Instead of giving yourself a kick in the pants, you will give yourself a pat on the back. So the whole exercise will be futile. If you are so much in love with yourself that you see only perfection within, then God help you! Therefore, great sincerity is necessary, great honesty with oneself, and a really keen desire to know oneself and improve oneself. There must be a keen desire to become better day by day, to improve yourself and say, "No" to second place. To say: "I want perfection and not ninety-nine percent perfection. If that complete perfection is never to be had in this world, I will live trying and I will die

trying. Then, I will call my life a one hundred percent success." If you never give up this ideal of perfection and never stop trying to attain it, then you will have succeeded in this life completely. It is your inner motivation that God sees and not what you actually attain. He will make full that which is lacking in you, provided your inner desire is genuine, authentic and one hundred percent pure.

Thus, it is that *Ahimsa, Satyam* and *Brahmacharya* have been made the conditions for membership in the Divine Life Society. Throughout your life, you should try your best to hold aloft these ideals of non-injury, truthfulness, and purity, and try by every means, sincerely and truthfully, to abide by these three principles in your every thought, word and deed. Ponder well these truths and be benefited. God bless you!*

OM Shanti Shanti Shanti

*Adapted from Twenty Important Spiritual Instructions by Swami Chidananda, a Divine Life Society Publication.

This volume is meant primarily to respond to a request made by many International visitors to Sivananda Ashram, who are unfamiliar with the Sanskrit language, but who wish to participate meaningfully in the morning and evening recitations of the Mantras herein. Our intent, therefore, is not a scholarly-perfect transliteration, but rather one intended for ease in sight-reading by our International guests. We believe that, with practice, the ear will pick up the nuances of intonation and pronunciation.

A DIVINE LIFE SOCIETY PUBLICATION

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